

*In this issue:
Talks given by the
General Authorities
at the 184th Semi-
annual General
Conference*

The Improvement Era December 1964

I

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A



Going to BYU Is Something Special - - And Special Things Are Worth Working For

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By Dr. Franklin S. Harris Jr.

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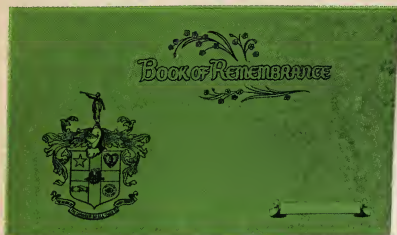
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*President McKay's messages read by sons Robert R. and David Lawrence McKay.

NOTE: Elders Henry D. Taylor and William J. Critchlow, Jr., Assistants to the Council of the Twelve, and Presidents Antoine R. Ivins and Milton R. Hunter of the First Council of the Seventy did not speak. Elder Thomas S. Monson of the Council of the Twelve spoke at the conference and also addressed the nationwide radio audience of the Columbia Broadcasting System's Church of the Air on conference Sunday morning. Representatives from the Aaronic Priesthood, Grant Pace and Scott Peterson, spoke at the general priesthood session. These talks will appear in the Conference Report.

The Church Moves On

OCTOBER 1964

2 The 134th semiannual general conference of the Church convened in the Salt Lake Tabernacle. President David O. McKay, recovering from a recent heart ailment, did not come to the Tabernacle but directed the proceedings from his apartment. Some 166 television stations and 30 radio stations carried portions of the three-day conference.

There were no conference-related meetings scheduled this evening, and many conference visitors attended the opening football game in the new stadium of Brigham Young University, which was officially used for the first time.

3 An early morning church welfare meeting in the Assembly Hall on Temple Square began this day's general conference activities.

General sessions were held in the Salt Lake Tabernacle.

General priesthood meeting convened in the Tabernacle this evening. Men and boys, all holders of the priesthood, were in the Tabernacle, in adjacent buildings on Temple Square, and listening by direct wire in 391 other church centers in the United States and Canada. In all, some seventy thousand thus attended the priesthood meeting.

The First Presidency announced the appointment of Elder Cecil E. Hart as president of the French Mission, succeeding President Rulon T. Hinckley. Until last Sunday President Hart presided in the South Idaho Falls (Idaho) Stake. He is also a member of the priesthood home teaching committee. President Hart filled a mission to France between 1927-30. Accompanying him on this mission call will be his wife Vera. The Harts have three married children.

The general board of the Relief Society received six new members, it is announced. They are Mrs. Edythe Kimball Watson, Mrs. Ellen N. Barnes, Mrs. Kathryn Smith Gilbert, Mrs. Verda Fox Burton, Mrs. Myrtle Robison Olson, and Mrs. Alice Colton Smith. Mrs. Barnes is from Washington (DC) Stake and Mrs. Smith is from Logan, Utah; the others live in the Salt Lake City area.

This was an evening for renewing and warming acquaintances at many semiannual missionary reunions.

4 "America Needs You" was the title of the sermon given by Elder Thomas S. Monson of the Council of the Twelve on the Church of the Air program of the Columbia Broadcasting System's radio network.

With the concluding session of the general conference this afternoon, the spiritual feast that is always given to the Saints at this time was over for another six months.

President Marion D. Hanks of the First Council of the Seventy was among the speakers at the conference of the Deseret Sunday School Union in the Tabernacle this evening. The meeting's theme was "We'll Keep a Welcome."

5 The Oakland Temple opened for its season of pre-dedication guided tour viewing by the general public.

(Continued on page 1110)



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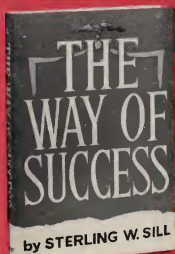
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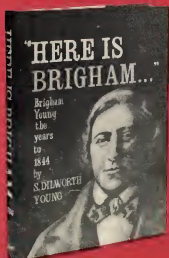


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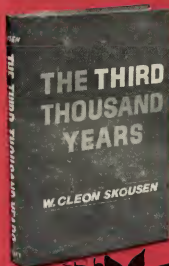


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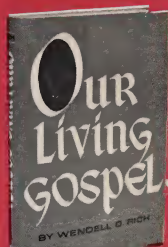
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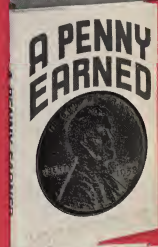


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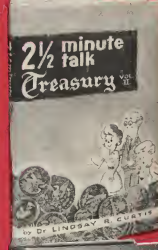


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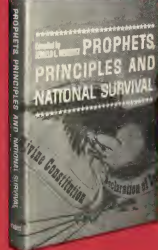


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Letters and Reports

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I am working on the [Golden Gleaner] requirement to read twelve consecutive Improvement Eras and report on four articles each month. I have found that reading and then reporting has been very valuable, and I have learned a lot of things that I miss by reading alone.

Mrs. Delores Lund
Logan, Utah

STILL THE DELIGHT, THE WONDER . . .

The magnificent spread of Shakespeare in the September Era has just given me (as my old high school English teacher put it) a "leap of the heart"; it brought many smiles and some tears to my quiet moment just now. I'm very concerned about quality materials being provided for our precious youth, and it gives me joy to see the consistent quality, originality, and good taste with which you present the Era of Youth.

I was truly launched into good old Shakespeare in the eighth grade, and the fabulous drawings by Dale Kilbourn in the September Era revived my most delighted and lively mental impressions of Shakespeare which have danced through my head these twenty years since! He surely merits special commendation for his little masterpieces on each page. Photos as usual were very sensitive and layout clean and effective. Thank you for the youthful delight you gave me in my thirty-fourth year!

Mrs. Richard L. Anderson
Provo, Utah



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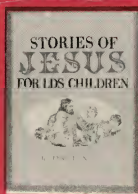
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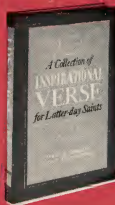
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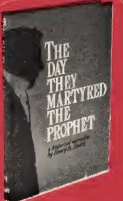
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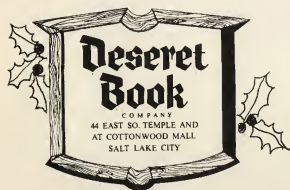
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The Forgotten Gospel

THESE TIMES

By Dr. G. Homer Durham

President, Arizona State University, Tempe



The gospel of love is the forgotten gospel in these times.

"Let thy bowels also be full of charity towards all men, . . ." (D&C 121:45) seems to have been replaced on many fronts, even in domestic life, by the warning found in 2 Timothy 3:2-3, as the condition of many lives: ". . . men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, . . . fierce. . ."

The words of Luke, always good reading, strike with certain poignancy in many observable situations: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

"I fast twice in the week, I give tithes of all that I possess.

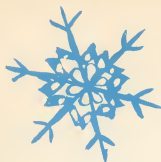
"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (Luke 18:10-13.)

There are plenty of us who qualify for the Pharisees—lovers of our own

selves. Very few publicans, in the sense of the great Christian parable, abound. Self-righteousness is in ample supply. Were it convertible into water, many deserts could be irrigated.

Self-love, the integrity of the individual, is undoubtedly an essential condition of the healthy individual. Charity, likewise, begins at home. It is virtuous and charitable to do good to all men. But one of the scourges of mankind is intolerance, to want others to "be good" and "do good" exactly as it appears to you. In this century, fascism, nazism, communism, and certain brands of extreme authoritarian nationalism have exhibited this intolerance. Savonarola, the Inquisition, Islam, and the excesses of the French revolution portrayed examples in preceding centuries. Self-love gone mad, whether in an individual, group, or nation, often has led to tyranny. Among the oldest justifications of tyranny is Lucifer's doctrine in the great council, namely, we must preserve the good without risk of error, and by force if necessary. Such is devilish doctrine.

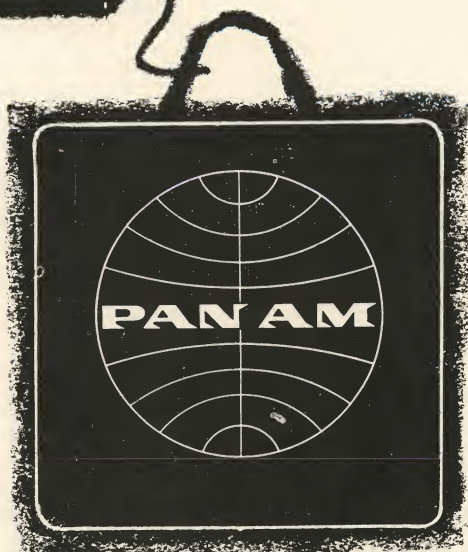
There are a variety of little intolerances, and some sizeable ones, (Continued on page 1111)



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The Reality of Christ

"Fear not; for, behold I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10-14.)

I have in mind to write on the reality of Christ, even though many of those who read this not only believe but also know of his existence and of his doctrine. Without question you accept Luke's beautiful story of one of the two greatest events that ever happened in the world: the birth and the resurrection of Jesus Christ.

Luke, who told us about the shepherds and the heavenly choir, was a man of education. He was a Greek and a physician. Though he was not an eyewitness of the Christ, he met many who were, and then wrote two accounts which he dedicated either to a ruler or to a friend. In one of these he said: "...

[Christ] had given commandments unto the apostles whom he had chosen:

"To whom also he shewed himself alive after his passion by many infallible proofs, ..." (Acts 1:2-3.) When Luke wrote that message, he was convinced of the reality of the Risen Christ, and accepted him.

Christ's reality must be sensed by you and by me, and the reality of his philosophy must be mine and yours if we hope to advance spiritually and rise above the earth and the things which are akin to it.

With all my soul I believe with Peter, that impetuous Apostle, that "... there is none other name under heaven given among men, whereby we must be saved." (*Ibid.*, 4:12.) In that day Christ was real to Peter, and he is just as real today.

The whole philosophy of the progress of man is associated with his divine coming. He is the Son of God, who took upon himself mortality even as you and I, yet divine, even as you and I may become.

In the march of this spiritual progress there are certain necessary and definite steps if we can only sense them.

The first step in spiritual strength is a consciousness of freedom. This is the principle which began

when Christ accepted the appointment to his earthly mission. It is free agency, and it is fundamental to individual freedom. In the beginning the Lord asked for someone to go down on earth to redeem mankind. One responded, saying [the words are mine]: "Send me, and I will make all men do as I say, but I want the glory!" Another replied: "Here I am, send me, and you may have the glory." (See Moses 4:1-2; Abraham 3:27-28.) He would give to each one the right of free agency. There is the beginning of soul progress. God desires to make men like himself, but to do so he must first make them free. Yes, it is the sense of freedom. You may do as you please; accept or reject the highest and best in life; agree or disagree with the selfishness, enmity, and antagonism of the world. Animal instincts permit you to crush your neighbor that you yourself might rise. Accept it, if you wish, or choose the higher and rougher road.

The second is a sense of self-mastery. Before Jesus began his ministry he proved himself capable of withstanding the tempter. He was tempted "like as we," yet never once did he yield, and finally declared: "... be of good cheer; I have overcome the world." (John 16:33.) You know that you cannot rise unless you overcome and conquer. Sneak around your examinations in school if you will, but in your hearts you will know that you haven't conquered the difficulties of your subjects.

Don't merely yield to the appetites of the flesh with an effort to gain pleasure and happiness. If you do, you will find that the happiness you seek is a withered flower that crumbles in your grasp. You go and go until you can't get the desired sensation without destroying yourself physically.

The third step is a sense of obligation. As an aid in developing this spiritual virtue, Christ, as always, is the supreme example. Truly he gave his life for others. "The foxes have holes, the birds their nests, but the Son of Man has nowhere to lay his head." (See Matt. 8:20.) Thus sacrificing his own comforts and even his own needs, he admonished all to "love your enemies. Do good to them that curse you." (See *ibid.*, 5:44.) "Inasmuch as ye do it unto the least of these ye do it unto me." (See *ibid.*, 25:40.) If you have aught against a brother, go to him—a sublime principle, which if accepted and applied, would solve difficulties in communities, cities, and nations. But the Savior did not stop in admonishing the one who has ill will; he went further.

Note this: "... if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (See *ibid.*, 5:23-24.)

Service to fellow men makes easier the taking of the fourth step—consecration to Christ and the right.

When Jesus met the supreme crisis in the Garden of Gethsemane, he said: "Father, . . . not my will, but thine, be done" (Luke 22:42), an example of entire submission of self to the will of God. Weeks before this he had announced the same principle in the paradoxical saying, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matt. 20:39.) The verity of this principle in spiritual growth may be proved by everyday experience. You may test it when you are studying. If you will concentrate, that is, "lose yourself" in the study at hand, you will obtain the truth. In other words you will "find yourself." It is true when you sit at the piano and play one of the inspiring Beethoven symphonies. If you become absorbed in the theme wholly unconscious of self, you will win your way into the hearts of your listeners, but if you fail to lose yourself and think only of your own position and wonder whether you are pleasing your audience, you will certainly fail to the degree that you have tried to build yourself up. Man's highest spiritual achievement is to speak and act for the good of his fellow men to the glory of God, and thus make of life a consecrated possession.

Christ is real; he lives! "... I know that my redeemer liveth," said the suffering Job, "... and though after my skin worms destroy this body, yet in my flesh," or the revised version, "out of my flesh," "shall I see God." (See Job 19:25-26.) Christ's life was real. He was born of God, "the Babe of Bethlehem," the one perfect gentleman who ever lived, the Ideal Man whose character was supreme, our Brother, our Savior, the Anointed One.

Compliance with the principles of the gospel of Jesus Christ brings peace and happiness. Christ offers just these to this strife-torn world.

God help us to make him real in our lives! During the approaching holidays, remember the ideals of his life as we associate his birth with Christmas time. It is not his birthday; but we associate him with that day and make the season glorious to the extent that we deny ourselves for the happiness of others.



Eight pounds of LOVE

BY DONALD COBURN

The early morning sun reached across the little valley, working its way slowly down the west mountains. It silhouetted for a moment the Teton Peaks. Flanked on each side by its impressive but smaller neighbors, the main peak reached up alone and majestic into the cold, clear winter sky.

The shadows thrown across the valley by this mighty range of mountains grew ever smaller, and the morning light unveiled a beautiful little picture-book valley, Teton Valley. Ringed on all sides by its pine-covered mountains, a quiet willow-lined river wandering slowly down its length, it was truly beautiful.

This morning seemed special somehow. The smoke



had started curling up from the chimneys of the scattered ranch and farmhouses even earlier than usual, and there was an unusual amount of activity, for this was the day before Christmas.

Alta Green had been up with the earliest. There was conscious motion smoothed her hair and straightened her apron as she crossed the room to the cupboards. The neatness and cleanliness so characteristic of her reflected itself not only in her gingham attire but also in the warm, cheerful kitchen and throughout her home. Alta quickly, efficiently began molding in the last churning of butter to the previous mold of butter that she had been so carefully saving over the past weeks.

As she worked, Alta watched from the window as the children disappeared over the brow of a nearby hill, and the sounds of laughter faded away. The brown careworn hands slowed in their movements, and the butter knife came to rest on the cupboard.

Alta watched fascinated as the sun turned each snow-covered pine tree into a twinkling, sparkling jewel-bedecked pageant of color. "How beautiful," she murmured. "What truly beautiful Christmas trees." Her eyes followed the trees up the mountain sides until the green turned to shades of blue because of the distance, and up until the marching ranks of pines thinned and finally halted completely, and on higher—so high no tree could survive, where there was only the still white blanket of snow.

How often she looked up at these towering mountains and gained strength from them. The lines of the psalm she often repeated ran through her mind, "I will lift up mine eyes unto the hills from whence cometh my strength." Yes, truly these mountains had always been a source of strength to her ever since Ernest had first brought her to this valley.

Alta smiled softly, wistfully. To her, it was long ago when that tall young man from the mountains had first met and courted her. This land of pines, mountains, and meadows had seemed so far from the little sun-baked town in Utah where she had been raised. A soft radiance crept over her face as she recalled that wonderful day when they were married in the temple. And again how vividly she remembered the day when he finally brought her to her new home. In her still girlish enthusiasm she gave her heart to this wildly beautiful valley of the Tetons.

How quickly the years had passed. Not easily, but so much to be done today. The older boys had needed no urging to get their chores done—the livestock fed and the cows milked. And the girls had been so eager

to help that it seemed they were everywhere present.

The morning with its special glow of excitement slipped by rapidly. Now with dinner over and the dishes done, it was with a sigh of relief, a grateful one of course, that she sent the children out for a snowy romp.

Alta followed the youngsters to the door. "Have fun and keep bundled up," she cautioned.

"Bye, Mom, we will!" came the laughing reply from all at once.

She closed the door and leaned back against it for a moment as if to find strength. The day before Christmas was a busy, joyous, happy day for almost everyone, but a day of trial for Alta Green.

The slim, still attractive woman with almost un- in the romance and enthusiasm of their youth they met and lived with or overcame the early hardships and obstacles of their pioneer life. Their family came and grew, each child received and loved in turn. And Alta remembered how, despite the pressing demands of raising a family and starting a ranch, her husband never lost his love of the mountains that surrounded them. How he delighted in taking her by the hand and leading her along some woodland path to a surprise he always had in store for her. Maybe it would be a little park-like meadow covered with a profusion of wild flowers, or a tiny nest with little speckled eggs in the soft down of its cup. Again he would bring her quietly to the edge of a brook, and they would watch a family of beaver at work on their dam or a large trout moving its tail slowly as it lay in concealment under an overhanging bush. The mountains were good to them. The wild game—deer, elk, grouse, and trout—were a welcome addition to their food supply as were the huckleberries and chokecherries which were so abundant. How wonderful those years had been—the love and warmth in their home, their love of the Lord and his goodness to them, and always the steady hand of her husband to show the way and give support in time of need.

And then these mountains which he loved so dearly, knew so well, and which had given them so much, had suddenly in a thundering, roaring cascade of snow taken him from her and the children.

Her hand tightened around the butterknife until the knuckles showed white. The softness of olden memories disappeared, and the harsh realities of today came back. This, the first Christmas since their marriage that she and Ernest had not prepared for and enjoyed together with the children, seemed more than she could bear.

(Continued on page 1112)

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.
PROFESSOR OF HISTORY AND RELIGION,
BRIGHAM YOUNG UNIVERSITY

THE PRECIOUS THINGS RETURN



In March 1952, near the Wady Qumran, was found this copper scroll in two

pieces. The pure metal was now oxidized and very brittle.

PART 1. (Continued)

The Christian Apocrypha. In our short discussion of the Jewish Apocrypha we have imperceptibly moved into the area of Christian Apocrypha—another example of the ubiquitous overlapping from which we never escape; for the same old question, Is this Jewish or is it Christian? plagues the student of early Christian as much as of early Jewish writings. Lists of Christian apocryphal writings are even more confusing than the Jewish lists, since the latter at least include fourteen indisputably “biblical” Apocrypha (the taxonomists actually employ this oxymoron!), while among the Christian titles, nothing is certain.

In 1638 when Charles I of England received the great Alexandrian Codex of the New Testament as a present from the patriarch of Con-

stantinople, there came bound in the book with the canonical texts and obviously considered as scripture by the people who used the codex, two writings designated as letters of Clement to the Corinthians. These letters, though frequently quoted by early church writers, were at the time entirely unknown to Western scholars, the church having completely lost track of them.

These were the first of a special class of writings to which the Catholic theologian Cotelier in the seventeenth century gave the name of “Apostolic Fathers,” it being assumed that the authors had known the Apostles or at least their disciples. The title is not a satisfactory one, and the problem of classifying the Apostolic Fathers has been a difficult one, as they were “written, transmitted, interpolated, disregarded,

recovered, and analyzed for theological and polemical purposes from the second century to the twentieth, and it seems unlikely that any impartial observer exists who can comprehend them apart from this history of debate.”¹⁴³ The so-called Apostolic Fathers recognized today as being both ancient and orthodox are:

I Clement, Letter to the Corinthians, written c. 95/96 in Rome, of high authority in the early church but virtually unknown in later times.

II Clement’s Letter, not a letter and not by Clement. Written probably by a priest in Corinth, c. 135-140 AD, contains some very old Sayings of Jesus.

Letters of Ignatius, Bishop of Antioch, c. 110-115. Letters to Seven Churches, written on his way to martyrdom in Rome, are accepted as genuine, an equal number rejected.

Polycarp, Bishop of Smyrna, Letter to the Philippians. Polycarp died in 155.

Papias of Hierapolis, Sayings of Jesus, written c. 135-150.

The Didache, or Teachings of the Twelve Apostles, discovered at Constantinople in 1872. Written between 100 and 150 AD in Syria, Palestine, or Egypt.

The Shepherd of Hermas, written in Rome c. 140, by the layman Hermas; divided into Visions, Mandates,

and Similitudes for the instruction of the church.¹⁴⁴

As an example of the usual overlapping, an important discourse in the Didache on the doctrine of the Two Ways (i.e., the Way of Light and the Way of Darkness that lie open to all during this lifetime of probation) also turns up slightly altered in an Epistle of Barnabas (classed by some as an Apostolic Father), and it would now appear that both go back to a common pre-Christian teaching frequently referred to in the Dead Sea Scrolls.¹⁴⁵

All the Apostolic Fathers are related, in fact, and although orthodox and Christian, show many affinities with the Dead Sea Scrolls and quote yet other apocryphal works. This leads to the usual problems of classification: Some would still reject the Pastor of Hermas, and for that matter parts of the New Testament as unorthodox,¹⁴⁶ and while Hennecke lists a hundred authentic Christian Apocrypha, J. Perier insists that "the canonical apocryphal literature of the primitive church is contained almost

entirely" in but seven works: "The Didache, the Didaschalia, the Apostolic Constitutions, the Greek Canons (i.e., rules for the Church, 84 or 85 of them), the Apostolic Canons (27 or 30 of them), the Canons of Hippolytus, and the 127 Canons of the Apostles, which Perier himself edited."¹⁴⁷ To all of these we refer below.

The sands of Egypt have yielded up papyrus fragments of unidentified gospels, sayings of Jesus, apocryphal gospels (of the Nazarenes, Ebionites, Hebrews, and Egyptians), conversations of Jesus with his disciples after the resurrection, at least 40 "Gnostic" gospels, infancy gospels telling of the childhood of Jesus, and some important collections of non-canonical stories about Jesus.¹⁴⁸ Again, none of this material can be lightly dismissed, for it all overlaps and much of it goes back to very early times. The Gospel of the Twelve Apostles, for example, found in 1913, is mentioned by Origen as authentic scripture in the church of his day, and in his own opinion older than the Gospel of Luke,¹⁴⁹ and has close ties, for example, with all seven of the important works mentioned by Perier above.

If we were merely to begin to point out the relationships between the hundreds of Apocrypha, nearly all of them first brought to light since *Cumrah*, we should soon find ourselves at sea. But it is no longer a shoreless sea, for thanks to many recent studies, dim and distant but imposing islands have begun to take shape through the mists.

The most impressive of these is that corpus of writings known as the Pseudo-Clementines. The *Patrologia Graeca* attributes to Clement of Rome besides the two epistles, letters to the Virgin and to James the Elder, twenty homilies, a work on the acts of Peter, liturgical writings, and the famous Clementine Recognitions, a novel which was "a favor-



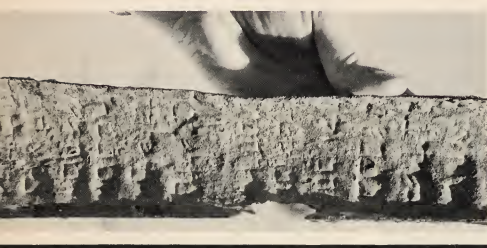
One of the oldest Bible manuscripts in existence—in the Sinai Monastery, Professor Martin Sprengling of the University of Chicago has traced our alphabet to its source and declares it is of Semitic origin and not of Phoenician.

ite piece of 'Sunday afternoon literature' in the church of the second century.¹⁵⁰ Since this Clement is supposed to have been the Bishop of Rome, the important Apostolic Constitutions are also attributed to him as well as certain decretals and episcopal letters, and even the so-called Cave of Treasures—the Pseudo-Ephraim or Book of Rolls.¹⁵¹ Forty years ago the celebrated Eduard Schwartz declared that the Clementine writings "have no significance whatever for the study of early Judaism and Christianity."¹⁵² But today, thanks

ciples after the resurrection. (The Ethiopian version was labeled, "The Testament in Galilee of Our Lord Jesus Christ.")¹⁵³ These works in turn are very close to another collection called the Didascalia, purported teachings of the Lord to the Apostles after the resurrection. Parts of this are identical with the eighth book of the Apostolic Constitutions, but also very close to the canons of the Epistle of Peter attributed to Clement, above, and various other apostolic canons, including the "127 Canons of the Apostles" first pub-

to believe them. It was only when the Risen Christ himself took them in hand and for a period of forty days gave them instructions in "the things of the kingdom" that they were ready to go forth as missionaries to all the world. That post-resurrectional instruction made all the difference in the world to the Apostles yet we find few words of that priceless instruction in the Bible! It is therefore most significant when the great *majority* of the earliest Christian writings to come into our hands announce that they are purveying those very lost teachings of Jesus which we miss so much—the words of the Lord to his disciples after the resurrection. And in this area a particular collection of recently discovered documents is the most valuable.

Qumran's Egyptian Twin. We refer to the Nag Hammadi library, a find whose importance is rivaled only by that of the Dead Sea Scrolls.¹⁵⁷ It is a most remarkable coincidence that in the same year in which the Arabs of Palestine started bringing to the markets mysterious writings from what turned out to be the oldest *Jewish* library yet known, the Arabs of Egypt, far up the Nile, started bringing in equally mysterious writings from what proved to be the oldest *Christian* library yet known. They were found on the site of an ancient religious community between sixty and seventy miles north of Luxor, and consisted of thirteen leather-bound volumes (books, not scrolls) representing forty-four different writings comprising "about a thousand large leaves, nearly eight hundred of them in good condition."¹⁵⁸ Although the library itself dates from the fourth century, "a number of these texts are from the second century," one important writing, for example, coming "from a small village-church not yet affected by gnosticism (i.e. by the apostasy) between 125 and 150 AD."¹⁵⁹ As in Palestine also, the com-



The Treasure of the Copper Scroll. The open segments. The language is Hebrew, though strangely spelled and written.

again to the Dead Sea Scrolls, the position of the "Tuebingen School," which saw in the Clementine Recognitions the most valuable first-hand view of the primitive church, has been vindicated.

To trace but a single line, the Apostolic Constitutions, attributed to Clement, show very close affinities with a work discovered in the last year of the nineteenth century and given the title of "The Testament of Our Lord and Savior Jesus Christ." This work was also attributed by its ancient compiler to Clement, and purports to contain instructions given by the Lord to the Apostles after the resurrection on matters of doctrine and organization.

Both these works in turn are closely related to a writing discovered in 1897, the Epistle of the Apostles or conversations of Jesus with his dis-

lished in 1912, which claims to have been "composed by our Fathers the holy Apostles and published by Clement the disciple of the Apostle Peter."¹⁵⁴

Whatever one may think of these works today, many of them display "complete mastery" of the canonical materials and many are now accepted by most scholars as representing the authentic views of the early Christians,¹⁵⁵ to whom their teachings, especially about the return of the Lord after the resurrection, were "of sovereign importance."¹⁵⁶

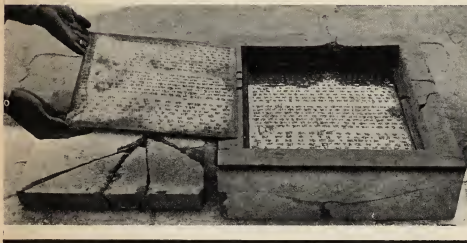
When the Lord first met with the Apostles after the resurrection, he rebuked them for their hardness of heart and slowness to believe; for they had thought it was all over with the crucifixion, and when reliable witnesses reported that Jesus had risen, they stubbornly refused

ing forth of the wonderful treasures was accompanied by all sorts of mystery and intrigue, with knotty problems of ownership presenting a formidable obstacle to publication.¹⁶⁰ Like the Dead Sea Scrolls, these writings have proved both exciting and disturbing by "their highly irregular doctrines."¹⁶¹ These people, though the oldest known Christians, do *not* talk as the Christian world has always thought primitive Christians should talk, any more than the people of Qumran talk like good orthodox Jews. What is more (and

liveth (i.e., the risen Savior) spoke to Judas-Thomas. . . ."¹⁶² Next we learn that the New Testament quotations in this work (which was written down about 140 AD) are "very similar to a collection used by the writer of I Clement."¹⁶³ But we have also noted that the Gospel of the Twelve Apostles is also very close to Clement, and H. J. Schoeps has shown that no writings are closer to the Dead Sea Scrolls than the Pseudo-Clementines!¹⁶⁴ On top of that, Oscar Cullmann finds that this "jumbled mixture of old traditions"

chologist C. J. Jung and contained the Gospel of Truth, the Apocryphon of Names, a second century Apocryphon of John, a treatise on the Three Natures ("a mythical and theological exposition of vast dimensions and great detail"), and a work on the resurrection called the Letter to Rheginos.¹⁶⁷ So far, the Gospels of Thomas and Philip and the Gospel of Truth have been made available in English.¹⁶⁸ To a Latter-day Saint some of the other writings should prove far more interesting.

Along with these Coptic finds



Records of Darius of old Persia, engraved on plates of solid gold and silver are among the recent findings

The Syrian Metropolitan, Athanasius Yeshue Samuel (right) examining his four scrolls with Dr. John C. Trever, director of the Department of the English Bible of the International Council of Religious Education.



this is the big surprise), the earliest Christian writers and the earliest Jewish writers known, living a thousand miles and several hundred years apart, speak very much alike! Not only do both depart radically from the conventional teachings of church and synagogue, but they both depart in exactly the same direction.

We have noted, for example, that the work called the Gospel of the Twelve Apostles, which was discovered in 1912 and which Origen claimed to be older than the Gospel of Luke, belongs to a group of writings reporting the Lord's teachings after the resurrection. And if we turn to the newly found Nag Hammadi texts, we find that the first one ever published (The Gospel of Thomas) begins with the words: "These are the secret teachings which the Lord who was dead and

in the Gospel of Thomas indicates an origin in "the vicinity of Eastern Jordan where the Christian Jews settled after the fall of Jerusalem, in the year 70 AD,"¹⁶⁵ which takes us from the distant reaches of the upper Nile right into the desert communities of the Dead Sea Scrolls, where our two libraries, Jewish and Christian, seem to have a common origin.

In 1956 an Egyptian scholar Pahor Labib, himself a Copt, published a volume of photographs of the newly found texts, including complete photos of the Gospels of Philip and Thomas, the Apocryphon of John, a work called The Apostasis of the Aeons (on the nature of authority), and a work on the creation.¹⁶⁶ A collection of 100 pages was secretly bought by a rich Swiss and taken to Zurich in 1952; it was named the Jung Codex after the famous psy-

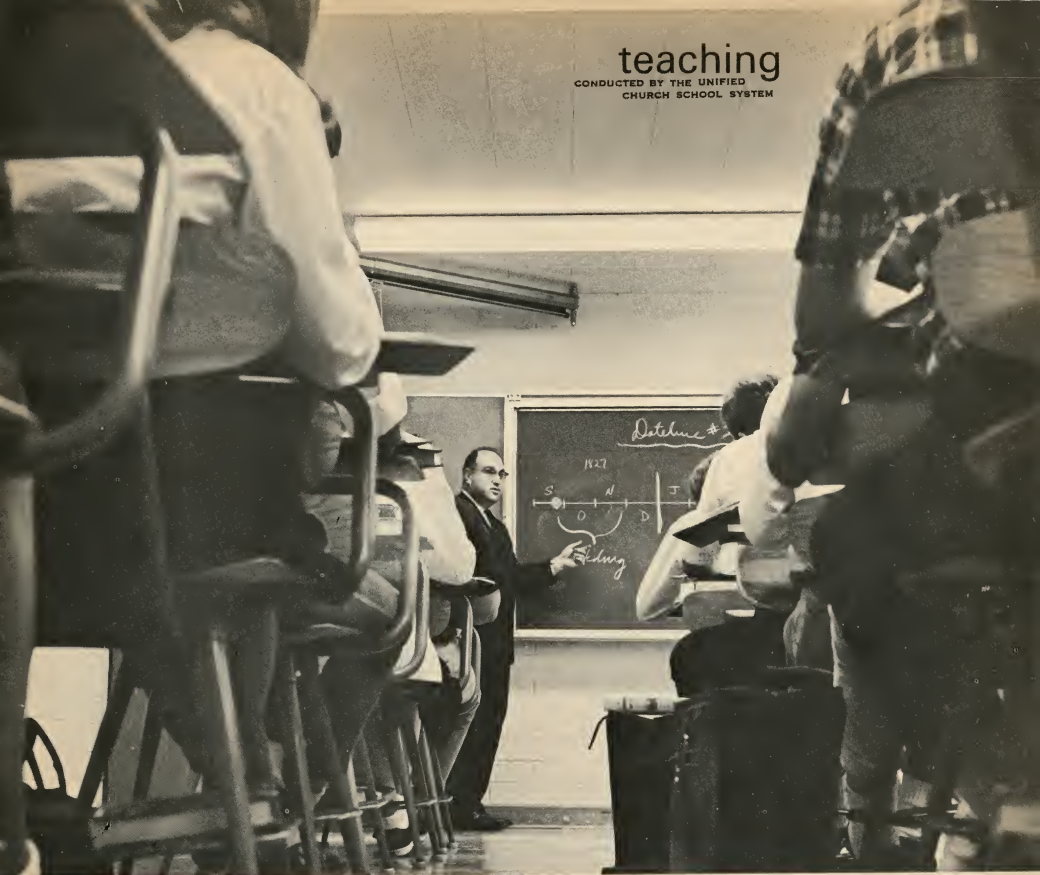
chologist C. J. Jung and contained the Gospel of Truth, the Apocryphon of Names, a second century Apocryphon of John, a treatise on the Three Natures ("a mythical and theological exposition of vast dimensions and great detail"), and a work on the resurrection called the Letter to Rheginos.¹⁶⁷ So far, the Gospels of Thomas and Philip and the Gospel of Truth have been made available in English.¹⁶⁸ To a Latter-day Saint some of the other writings should prove far more interesting.

Along with these Coptic finds

should be mentioned some very old and valuable Christian texts in Greek, the Bodmer Papyri. These third century papyri are the oldest copies extant (the original dates from 175-200 AD) and the only exemplars in the original language of an apocryphal correspondence between Paul and the Corinthians, of which later texts in other languages have long been known. They were found in Egypt and first published in 1958 and 1959.¹⁶⁹ Together with them was discovered the first Greek text of the famous Odes of Solomon, which deserves our attention as a notable link between our Coptic Nag Hammadi text and the Hebrew Dead Sea Scrolls.

The Odes and Psalms of Solomon were first discovered in 1906 on the site of an ancient Christian commu-

(Continued on page 1126)



THE ART OF LECTURING EFFECTIVELY

BY CHARLES R. HOBBS

CO-ORDINATOR OF SALT LAKE VALLEY DISTRICT SEMINARIES

[PART TWO]

5. *Avoid annoying mannerisms.*

In visiting classrooms the writer has become aware of many distracting mannerisms. One teacher, for instance, had the habit of sticking his finger in his ear. Another unconsciously held one hand in front of him as though he were fearful a class member was going to stand up and punch him in the nose. Still another had the habit of rocking sideways when becoming nervous. Many are guilty of overusing "a," "ah," or "anda" while trying to

think of the next thing they are going to say. Ask a member of the class how you are doing. We are usually not aware of our annoying mannerisms or we would rid ourselves of them.

6. *Present yourself to the class in a humble, yet authoritative manner.*

A teacher who is humble is unassuming and is willing to learn from anyone who may have something worthwhile to offer. He guards against the personal opinion that he knows enough; he is constantly seeking wise counsel and is appreciative. He loves his class members as he loves himself.

As a lecturer a teacher must be considered by the class members as an authority. To them, the teacher becomes an authority by knowing his subject; he has facts, quotations, and suitable references at his fingertips. Because he is always well prepared he grows in self-confidence. He does not give excuses, nor does he express personal fears as to his ability to teach. He is a humble authority.

7. *Talk with your eyes.*

While presenting a lecture, make it a practice to scan the class, looking into the eyes of individuals in the room. This gives each class member the feeling that the lesson is specifically for him. Further, make your eyes sparkle with enthusiasm.

Whenever bearing testimony or expressing conviction of a principle of truth, do not look up at the ceiling or down at the floor, but look squarely into the eyes of each class member. Never underestimate the power of direct eye contact in expressing a sincere emotional conviction.

8. *Smile.*

Notice those around you who smile and those who do not. You will become aware that there is something pleasantly different and contagious about those who smile and sparkle. Their smile says:

"I enjoy teaching."

"I am glad to see you."

"I feel at ease in your presence."

"You make me happy."

"I love you."

A smile grows out of one's positive, happy attitudes. Therefore, replace criticism with appreciation. Smiling, even on the most discouraging days, is a good practice in self-discipline. Smile, and your class smiles with you.

9. *Be enthusiastic and laugh with your class members.*

Who fails to listen to an enthusiastic speaker? If a teacher is exhilarated with the ideas he is expressing to his class, the pupils are almost irresistibly aroused. Closely akin to enthusiasm are the qualities of earnestness, eagerness, ecstasy, devotion, fervency, intensity, ardor, zeal, and excitement. These have rightfully earned a place in the circles of good teaching.

Then there are those sinister characteristics which are the extreme opposites. They destroy teacher effectiveness and should be locked up for life in the deepest dungeon. With aversion I name some of the worthless antonyms of enthusiasm: aloofness, apathy, indifference, unconcern, flippancy, coldness, disinterest, and boredom.

Some of the forementioned traits describe *your* manner of lesson delivery. Take a moment to think about

it. Which temperament is most descriptive of yours?

Spontaneous humor is also closely related to enthusiasm, and has an important place in our pedagogy as a release mechanism for strained classroom relationships—and no class is immune or free from such relationships. Class members want to laugh. They want a teacher who will laugh with them. Laugh with your class members.

10. *Compare what is not known with what class members already know.*

The teacher should make himself aware of what is common knowledge and understood by his class members. In presenting a new idea or a new term to a class, it is skilful teaching to compare the new idea with well-known or common symbolisms. This method of teaching through comparison is almost universal among great thinkers.

Emerson, showing the importance of a philosopher's full use of the intellect, said, "As a good chimney burns its smoke, so a philosopher converts the value of all his fortunes into his intellectual performances."

In describing how gossip is destructive to the gossip, Bacon made a comparison with the bee: "Men must not turn bees and kill themselves in stinging others."

The Master of all teachers described the eyes as the light of the body, an oxen yoke as the easy burden of the gospel, wheat as the righteous and weeds as the wicked, a pearl as the value of the gospel, and a lost sheep as a lost soul. What is more commonly understood than hunger and thirst? What simplicity and power thus lie within the beatitude, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6.)

Truly, Christ was the Teacher of teachers as one skilled in the use of comparisons.

While preparing your next lecture or lesson, take a look at the concepts that might not be familiar to your class members. Then think of birds, books, buggies, beans—any symbolism with which the new idea might be effectively compared. It is not difficult to build bridges from your students' smaller plateaus of limited understanding to your larger plateau of knowledge. Try it and see.

11. *Use opposites.*

Almost every element in nature has its opposite. Light is opposed to dark. Up and down, black and white, solids and gasses, alive and dead, in and out, male and female, good and evil, sorrow and happiness are a few examples of the law of opposites which give balance to life. *When relationships are presented in the context of their extreme opposites they become more simply defined* (Continued on page 1106)

THE MICROFILMING PROGRAM OF THE CHURCH

The latest microfilm report of the Genealogical Society, dated October 1, 1964, gives eloquent testimony of the tremendous expansion of this great church project since it commenced in 1938.

A study of this report shows that nearly 547 million pages—over half a billion—of records of genealogical value have been microfilmed—the equivalent of 1,823,000 volumes of an average of 300 pages each. Of the 382,340 rolls each 100 feet long thus secured, the geographical distribution by principal countries is in this order:

United States	84,000	rolls
Sweden	56,000	"
Denmark	50,000	"
Mexico	40,000	"
Great Britain	39,000	"
Netherlands	33,000	"
Germany	24,000	"
Finland	13,000	"
France	12,000	"
Belgium	11,000	"

Lesser amounts have been filmed in Norway, Canada, Hungary, New Zealand, Australia, Switzerland, Iceland, the Bahamas, and Italy in that order.

Each roll contains from 800 to 2,000 pages of vital record material.

The program continues with unabated vigor and careful planning.

Elder George H. Fudge, Director of Planning and of Microfilming for the Genealogical Society throughout the world, upon his return from Europe in October 1964, reported that parish registers, with their records of christenings, marriages, and burials, are copied whenever possible in all these countries. Most church registers have never been printed, and filming will preserve their precious contents for posterity.

Iceland was the first European country to have all its genealogical records filmed. The parish registers of Denmark have been filmed from the earliest entries down to the year 1860 in all sections of Denmark, and some to a much later date. Filming of parochial registers in Scotland and the Isle of Man has been completed. There are thousands of such records yet to be copied in England and Wales. Church records in Sweden and Finland have been microfilmed to 1892. In 1963 the filming of Lutheran church records in Norway was completed. In the Netherlands copies of virtually all the Dutch church records have been secured, and four cameras are presently in operation there.

In France, with five active cameras, records copied (always including church books) cover those at Beauvais (*Departement de Oise*) Valence (*Drôme*), Tours (*Indre-et-Loire*), Evreux (*Eure*) and Caen (*Calvados*). This, however, is merely a beginning of what is to be done there.

Three cameras are busily engaged in Belgium, and work there is nearing completion. Three other microfilm machines have been in use for several years in West Berlin, and still others at various places in West Germany, copying church and other records.

Approximately fifty percent of the Hungarian church registers have been copied by a camera in the archives of Budapest.

Elder Fudge reports that the great work of filming the genealogical records of the world goes steadily on. Wherever cameras can go, they copy parish and other related records of worth in genealogy, that these may be preserved for all time in the archives and vaults of the Genealogical Society.



Not only, he points out, is it urgently important to secure these records so that they may become available to researchers, but in order to preserve them from total destruction. Said he, "These original records deposited in archives and parish churches are vulnerable to climatic conditions and other hazards, including thieves and vandals. Some archives have reported whole pages having been torn out of original volumes by individuals either too lazy or incapable of copying the information in the record.

"Recently two cases have been reported where parish churches have actually been broken into, and thieves have stolen the parish safe with all its precious record contents. In one instance, the parish registers were discovered thrown into a ditch; in the other they were found hidden under a mattress in a wood. Reports such as these, received by the Genealogical Society from archivists and other record keepers, emphasize the great need for the filming program of the Genealogical Society, before records are lost forever.

"More and more archivists are becoming converted to the need for microfilming, and some archives and libraries are purchasing their own equipment and inaugurating microfilm programs of their own. The Genealogical Society is happy to see this, because as a result, many times the Society is able to procure copies of these films for the use of its patrons. Just recently, the archives in Vienna, Austria, purchased two cameras, and now have a microfilm service available. The Public Records Office in London, England, a great record center, has had microfilm equipment for a number of years actively engaged in filming census and other important records. The Genealogical Society has acquired from them a film of the 1851 census of England and Wales, and is now obtaining a copy, as fast as available, of the 1841 and 1861 censuses of those countries.

"There are other agencies also interested in microfilming and preserving records. UNESCO has carried out a limited program of microfilming in South America. Several universities are busy copying newspapers and other records from Central and South American countries. The more projects initiated like these, the more records will become available to scholars, researchers, and genealogists. This trend will

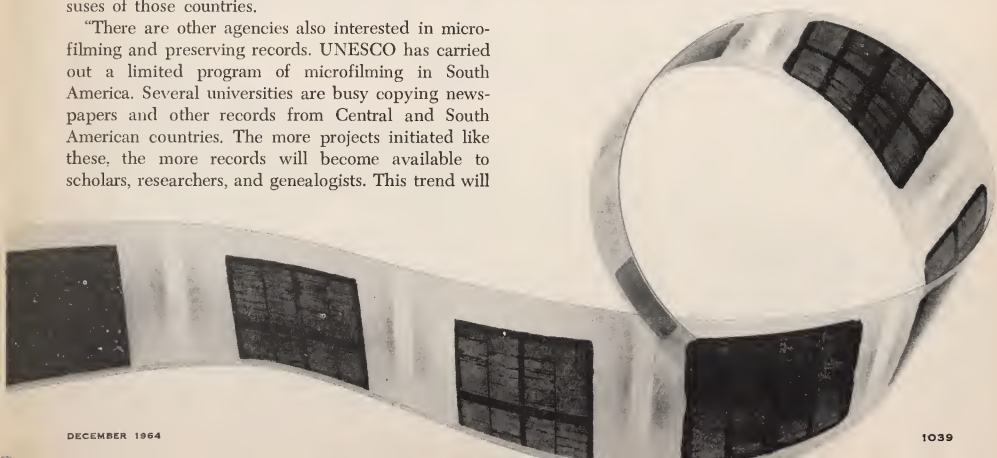
undoubtedly continue and increase. And the Genealogical Society can well take pride in having been among the pioneers in this great activity."


Throughout the world attention is being focused on the great film collection in its library in Salt Lake City and the numerous researchers constantly making use of the 205 film-reading machines there.

It is the concern of the Genealogical Society to share these record treasures, gathered at great cost, with as many of the church members as possible. As explained in the lesson text now being studied in priesthood quorums, *Priesthood Correlation in the Genealogy Program*, films from the main genealogical library of the Church will be made available on a loan basis to the branch libraries being established under the library policy of the Society.

In each branch library will be found a film copy of the locality file of the Genealogical Society, which file includes most of the films gathered from over the world as of February 1, 1964. Patrons of the branch library may apply to have it secure the loan of a desired film from the Genealogical Society library in Salt Lake City for a brief period and may use it at a reading machine in the branch library.

So now, more than ever before, there will be intense interest in the records that are secured through the microfilming program of the Church.





PEACE BUILT UPON THE SOLID FOUNDATION OF ETERNAL PRINCIPLES

President David O. McKay

Read by his son Robert at the opening session of the 134th semiannual conference, October 2, 1964, 10 am.

My dear brethren and sisters:

Only at the last moment have I given in to the pleas of the doctors and members of the family not to put the added strain on my heart by attempting to go over to the Tabernacle to meet with you in this conference. However, I am with you in spirit and watching the proceedings of the meeting over television.

It is over fifty-eight years ago that I stood at the pulpit in the Tabernacle for the first time as one of the General Authorities of the Church. I remember

well then my trembling and humility at facing such an audience and accepting a position as one of the General Authorities. The passing of over one half a century has made it no easier to discharge the responsibility that one holds as a General Authority. This morning, as then and during the intervening years, I ask for your sympathy and prayers.

Evidences of progress in the Church give us true cause for rejoicing. The Lord has blessed us with eventful and prosperous years during the past decade. The loyalty of the members to the ideals and teachings of the Man of Galilee has been evidenced in many ways: by the response of tens of thousands to the message of the restored gospel as proclaimed by messengers at home and abroad; by ready and willing response to "calls" and "assignments"; and by increased tithes and offerings. Surely with these and other equally meritorious services the Lord is pleased, for he has said, "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

But let us ever remember that peace and progress are attained only at the price of eternal vigilance and constant righteous efforts. The forces of evil and misery are still rampant in the world and must be resisted. The powers of darkness have increased in accordance with the spread of the gospel. Whole nations are declaring atheism to be the law of the land. Atheism has become the greatest weapon Satan has to use, and its evil influence is bringing degradation to millions throughout the world. Even at this moment as the sun throws warm, genial rays on snowcapped summits and frost-covered valleys of this western land, the public press tells of increasing activity on the part of the evil one. Warlike activities and international misunderstandings prevent the establishing of peace and divert man's inventive genius from the paths of science, art, and literature, and apply it to human retardation and the holocaust of war.

The rising sun can dispel the darkness of night, but it cannot banish the blackness of malice, hatred, bigotry, and selfishness from the hearts of humanity. Happiness and peace will come to earth only as the light of love and human compassion enter the souls of men.

It was for this purpose that Christ, the Son of righteousness, "with healing in his wings," came in the Meridian of Time. Through him wickedness shall be overcome, hatred, enmity, strife, poverty, and war abolished. This will be accomplished only by a slow but never-failing process of changing men's mental and spiritual attitude. The ways and habits of the world depend upon the thoughts and soul-convictions of men and women. If, therefore, we would change the world, we must first change

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people's thoughts. Only to the extent that men desire peace and brotherhood can the world be made better. No peace, even though temporarily obtained, will be permanent, whether to individuals or nations, unless it is built upon the solid foundation of eternal principles.

Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ. He is the true light of men's lives.

The mission of The Church of Jesus Christ of Latter-day Saints is to establish peace. The Living Christ is its head. Under him tens of thousands of men in the Church are divinely authorized to represent him in variously assigned positions. It is the duty of these representatives to manifest brotherly love, first toward one another, then toward all mankind; to seek unity, harmony, and peace in organizations within the Church, and then by precept and example extend these virtues throughout the world.

I pray that each day may find members of the Church truer, purer, nobler than the last, that they, with intellect and hearts united, may hasten the day when "... the Lord will bless his people with peace" (Psalm 29:11) that they may "... lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth." (D&C 105:39.)

I invoke upon the righteous everywhere our Father's blessings that peace may be in their hearts and in their homes, that unity may strengthen their ranks, that they may be blessed with the desire and means to teach others, that goodness may come into the lives of men throughout the earth, that our Father's kingdom may be enlarged and magnified, that his sons and daughters in all the world may find fellowship with the Saints, that the designs of the wicked may be frustrated and the purposes of the sinful come to naught, that unrighteous dominion shall be broken, and that truth shall govern the earth, that God's people—those who keep his commandments—may become as a light set upon a hill, an ensign to the nations, in anticipation of the long-awaited day when the Prince of Peace shall reign as King of Kings and Lord of Lords. This is my prayer, in the name of Jesus Christ. Amen.



Reed Nixon, Explorer adviser, Woodland Hills (Los Angeles) Ward, Robin Frame, Relief Society social science teacher, and Joyce Nixon, Relief Society president.

MORE THAN A PHILOSOPHY*

President Hugh B. Brown
Of the First Presidency

My brothers and sisters (and we hope you who are far away and listening in will permit us to address you in those terms, because we believe we are all brothers and sisters), these great semi-annual conferences of The Church of Jesus Christ of Latter-day Saints provide an opportunity for communication and better understanding, also an opportunity to discuss some of the tenets of our faith with our friends who are interested. We appreciate your interest, and we invite your consideration with us of some of the principles in which we believe.

We believe that as a philosophy, Mormonism is the most profound and the most hopeful in the world today. But it is more than a philosophy. To us it is the restored gospel of Jesus Christ, unadulterated by the speculations of men. The basic idea of our religion is the Fatherhood of God and the brotherhood of man, with the love of God and the love of fellow men as basic principles. This philosophy was partially envisioned, of course, by Plato, Aristotle, and others, but it was proclaimed with inspiring clarity by Jesus the Christ as a religion. After the crucifixion of Christ and the death of his Apostles, it became watered down almost to the point of insipidity during the attempt to Christianize the pagans, which resulted largely in paganism. Hence there was a need for a restoration and for continued revelation, and that in essence is our message to you this morning.

Millions have believed in this message and have borne witness that it is true, and that witness has come as they believe and as we know from the Holy Spirit. If it is true, it is of transcendent importance as it involves the salvation of the human family. If it is false, it will, of course, come to naught.

President John Taylor, in his definition of Mormonism, said: "The everlasting Gospel, made known in the last days, is nothing more nor less than the ancient religion restored. It is the commencement of the restitution of all

*Address delivered Sunday morning, October 4, 1964.

things' spoken of by all the holy prophets since the world was."

Many who hear this message are startled by its seeming audacity. And I suppose it would be audacious, in fact it would be entirely naive, to declare a restoration of the gospel if there had not been an apostasy from and of the Church.

Prophecy and history predict and record a great and universal apostasy which was to be followed by a restoration as predicted by John in Revelation. The fact of the great apostasy is attested by both sacred and secular writ, and history bears witness that it became universal. We proclaim this fact of history not as an attack on any church. We do not assume any position of "holier than thou" or "wiser than thou," but we announce this historic fact of the apostasy as a vindication of the claim that there has been in fact a restoration of the gospel.

The careful student is inevitably confronted with the question: Has the simple but inspired gospel of Christ been preserved, together with divine authority to administer its ordinances?

It is a matter of history that the Church established in the Meridian of Time was built upon the foundation of apostles and prophets with Jesus Christ as the chief cornerstone. He said, "... I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38), and he taught the Apostles what the Father had taught him. He sent them forth as his witnesses with a promise that both they and all who accepted their message would receive the divine testimony of the Holy Ghost as to the truth of that message. But the Savior was crucified, his Apostles were martyred, and confusion reigned in the world.

Now, time will not permit more than a brief reference, but we hope some of our listeners will be prompted by this introduction to search the scriptures for prophecies concerning the apostasy and become acquainted with secular and ecclesiastical history. History records the development of the apostasy, which had already begun in the days of the Apostles as is noted by Paul in his letter to the Galatians. Note also Paul's declaration to Timothy recorded in 2 Timothy, chapter 3. He said:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, "Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but

denying the power thereof: from such turn away." (2 Tim. 3:1-5.)

And Paul, in writing to the Thessalonians said:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess. 2:1-4.)

As Dr. Talmage, Dr. Barker, and others have noted, the historian, Eusebius, cites the testimony of earlier writers who inform us that when the sacred choir of Apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and delusions of false teachers. These also, as there were none of the Apostles left, henceforth attempted without shame to preach their false doctrine against the gospel of truth.

And in Mosheim's *Institutes of Ecclesiastical History* we read of the schisms and dissensions by which the Church was rent in the latter part of the first century—the period immediately following that of the apostolic ministry.

"It will easily be imagined," Mosheim says, "that unity and peace could not reign long in the Church since it was composed of Jews and Gentiles who regarded each other with the bitterest aversion Thus the seeds of discord and controversy were easily sown and could not fail to spring up soon into animosities and dissensions which accordingly broke out and divided the Church."

In the second century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was, according to Mosheim, ". . . extremely offensive to wise and good men. Both Jews and heathens were accustomed to a vast variety of pompous and magnificent ceremonies in their religious service, and as they considered these rites as an essential part of religion, it was but natural that they should behold with indifference and even with contempt the simplicity . . . which was destitute of those idle ceremonies that rendered their service so specious and striking."

John Wesley, one of the founders of Methodism, comments as follows on the



Hundreds of conference visitors enjoy conference addresses from Temple Square. This and the other photos in this section show some of these visitors.

Left to right: Dianne and Joyce Johnson, Portland, Oregon, students at BYU, with their grandmother, Ethel Kearsley, St. Helens Ward, Oregon.

early decline of spiritual power and the cessation of divine gifts and graces within the Church:

"It does not appear that these extraordinary gifts of the Holy Spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian and from a vain imagination of promoting the Christian cause, thereby heaped riches and power and honor upon the Christians in general but in particular upon the Christian clergy. From this time, the gifts of the spirit almost totally ceased, very few instances of the kind being found. The cause of this was not, as has been supposed, because, there was no more occasion for them, because all the world was become Christian. This is a miserable mistake. Not a twentieth part of it was then nominally Christian. The real cause of it was that the love of many was waxed cold. The Christians had no more of the spirit of Christ than the other heathens."

The Church of England and other Protestant churches frankly admit the fact of the apostasy. Our question is, if the "Mother Church" was without divine authority or spiritual power, how could her children derive from her the right to officiate in the things of God? Can man originate for himself a priesthood which God will honor and respect? Granted, men may create among themselves societies, associations, sects, etc. They may formulate laws, prescribe rules, and construct elaborate plans of organization and government. But, we ask you, from whence can such human creations derive the authority or stamp of the Holy Priesthood without which, and I emphasize this, without which there can be no Church of Christ.

It is claimed that a line of succession of the priesthood has been maintained

from the beginning of the apostolic age to the present. We believe this claim to be wholly untenable in the light of a rational interpretation of history. All dissenting churches are, by their own admission and by the circumstances of their origin, man-made institutions.

The fact of the great apostasy is admitted by theologians the world over who profess a belief in Christianity. Thus we read in Smith's *Bible Dictionary*: "We must not expect to see the Church of Christ existing in its perfection on the earth. It is not to be found thus perfect, either in the collected fragments of Christendom or still less in any one of those fragments."

Martin Luther's notable revolt against the Papal Church spread throughout Europe and assumed such proportions as to be designated as the great Reformation. Such men as Melancthon, Zwingli, Calvin, Knox, Wycliffe, and others, although they disagreed among themselves, all became reformers and were collectively known as Protestants. On every side the cry was heard, "Lo, here is Christ," and "Lo, there."

Now, the sequel to the great apostasy is the restoration of the gospel, which we proclaim. It marks the inauguration of the Dispensation of the Fullness of Times. This glorious event occurred in the early part of the nineteenth century when the Father and the Son manifested themselves unto man, when the Holy Priesthood with all its powers and authority was again brought to earth.

The restoration of the gospel is at once the consummation of the work of God throughout the ages and the final preparation for the second advent of Jesus the Christ. The Church affirms that after a long night of spiritual darkness, the dawning of a brighter day was heralded by divine messengers and the Church of Christ was authoritatively established. The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, stands on the declaration that the Holy Priesthood is operative upon the earth, not as an inheritance through earthly continuation from the apostolic age, but as the endowment of a new dispensation, brought to earth by heavenly ministration. This restoration, divinely predicted and divinely achieved, has been witnessed as a realization of the revelation given to John on the Isle of Patmos when he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of

his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

In the light of these historical facts, which were in fulfillment of the prophetic utterances of the prophets and Apostles of old, we declare that the God of heaven has, pursuant to promise, restored the everlasting gospel, and all people who will may hear its message and partake of its blessings.

The revealed gospel answers certain basic questions vital to the happiness of man. No man can escape the questions as to his origin, the purpose of his existence, and his future. The correct answer to these questions gives a feeling of security and a sense of values that lead to joyous living. They are questions which our ordinary experience cannot answer. Science makes no attempt to answer them. Philosophers have speculated but have arrived at various conclusions, none of which satisfies the longings of the soul. They query: Who am I? Why am I here? What comes after this life? Is there a God and is he personally interested in me? Will the family relationships which give us joy in this life be continued or will they cease with death?

To these questions and many others we have answers revealed from heaven. If the gospel is the "good news," if it is the gospel of joy, then certainly the answers to these and other vital questions will be given, and we declare they have been given! Man is a spirit child of God. Man is here to gain strength in choosing between right and wrong, to obey the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) After this life comes further growth and joy. There is a God, and he is personally interested in man.

The Church reconciles the principles of authority and individual liberty and has all the advantages, both of an authoritative government and of a democratic government, and none of their weaknesses. It is the divine solution of a vital problem.

The corroborative evidences in favor of the restored gospel and the re-established Church are so striking that it is difficult to escape the absolute intellectual conviction of their divinity.

But a testimony of its truth can be had only by the witness of the Holy Ghost. The Apostles said:

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Act 5:32.)

And the Savior himself added:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

This the Lord has authorized his

servants to promise to all those who obey. This is the mark of the divine Church, that all who do his will shall know of the doctrine.

When truth meets error, error must finally give way. Even though the churches were to modify their creeds so as to approximate the revealed truths, there would still be the question of accepting the source of the truth and the question of authority. Man can organize a church and choose an earthly head, but he cannot secure recognition of his work—he cannot place the Savior at the head of his human church. The administration of the ordinances in such a church has no validity.

Some have questioned whether the Mormons are Christians. We answer emphatically, yes. We repeat what we have reverently declared since the organization of the Church, that Jesus the Christ is the Savior and Redeemer of the world and that his is the only "... name under heaven given among men, where-by we must be saved." (Acts 4:12.) This has been the solemn testimony of millions who have died and other millions now living. We proclaim his divinity. He is the Son of the Living God, the Redeemer and Savior of the human race, in short, the Christ. How do ye know this? Our knowledge comes from the same source as did the Apostle Peter's. Jesus said to him:

"... flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17.)

Humbly and reverently, but without equivocation, we solemnly bear this testimony to the divinity of the Christ and the restoration of the gospel, and promise that the Holy Ghost will also bear witness of its truth to anyone who prayerfully seeks divine guidance.

We make this declaration, bear this testimony, and leave with you our love, our blessings, and our invitation to be-

come better acquainted with this remarkable message that the simple gospel of Jesus Christ has been restored again to the earth, for we announce it humbly in the name of Jesus Christ. Amen.

TESTIMONIES TO THE DIVINITY OF JESUS CHRIST*

President N. Eldon Tanner
Of the First Presidency

On behalf of the First Presidency of the Church I bring greetings and best wishes to all assembled here in this great Tabernacle, to the vast listening audience, and to all the world, and bear witness to you that "... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); that the gospel of Christ "is the power of God unto salvation to every one that believeth" (Rom. 1:16); and that Christ's work and his glory, in his own words, is "... to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Today I should like to address myself especially to the young people of the Church, and to any others who may be listening in, and humbly pray that the Spirit of the Lord will enlighten our minds and touch our hearts, that we may understand the truthfulness and the meaning of the statement, "For I know that my redeemer liveth, . . ." (Job 19:25.)

Because of the great doubt that exists throughout the world and which has been expressed in many places, even by influential men, including ministers of the gospel, regarding the real existence of God the Eternal Father and his Son Jesus Christ, some of our youth are experiencing doubt and are asking such questions as: "Was Jesus Christ actually the Son of God?" "Was he crucified and literally resurrected?" "Is the gospel any more than just a moral code of ethics?"

Before dealing with these questions I should like to emphasize this one fact, that those who are questioning the existence and power of God and his Son Jesus Christ and the purpose of Christ's mission here upon the earth readily accept the fact that man with his finite mind can put inanimate things into space

*Address delivered Saturday morning, October 3, 1964.



and keep in touch with them, receive messages from and send messages to them and control them, and that he has directed their courses even to the point of hitting the moon. Yet they doubt that God the Creator of all can speak to man, that man's prayers can be and truly are answered regularly.

The scriptures have much to say about the coming of Jesus Christ, his mission, his crucifixion and resurrection, the message of peace and love, and the plan of life and salvation which he brought. All of the scriptures which we have are not accepted by all of the people in the world today. The Old Testament is accepted by the Jewish people as the word of God. The Old Testament and the New Testament are accepted by the Catholics and Protestants as the word of God.

We as members of The Church of Jesus Christ of Latter-day Saints, commonly called Mormons, accept the Old Testament and the New Testament and also the Book of Mormon as the word of God, as well as the Doctrine and Covenants and the Pearl of Great Price. These are accepted as the standard works of our Church.

There is no conflict between the teachings of the Old and New Testament or between the Bible and the Book of Mormon, the Doctrine and Covenants, and Pearl of Great Price, all of which contain the gospel message as given by God through his prophets from Adam down to Joseph Smith, and by Jesus Christ himself as he visited the Old and the New World. It is my intention to refer to all of these scriptures which provide us with irrefutable documented evidence and testimony that Jesus is the Christ, the Son of God, and the Savior of the world.

One of the greatest evidences that he is the Son of God and that he was chosen by God as the Savior of the world is the fact that his coming was foretold centuries before his birth and mission here upon the earth. His coming was seen in vision and foretold by Adam, Enoch, Moses, Job, David, Zechariah, Isaiah, Micah, Lehi, Nephi, Jacob, King Benjamin, Alma, Abinadi, Samuel, and many others, including Mary, the mother of Jesus.

Moses tells us that after they had been turned out of the Garden of Eden into the lone and dreary world, Adam and Eve, his wife, called upon the name of the Lord and offered sacrifice unto the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

"Wherefore, thou shalt do all that

thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will. . . .

"And thus the Gospel began to be preached, from the beginning. . . ." (Moses 5:6-9, 58.)

Ever since that time this information has been handed down from father to son, and therefore the human family, whether pagans or Christians, have continued to look toward some kind of God and rely upon a Savior to redeem them from the evils of mortality. Because of apostasies and false teachings, men have had distorted views and beliefs regarding Jesus the Christ. However, because of God's interest in the immortality and eternal life of man, he has seen fit to inform his people through his chosen prophets in the different dispensations that Jesus is the Christ and that their salvation can come only in and through him.

Enoch saw the day of the coming of the Son of Man, even in the flesh, and he beheld the Son of Man lifted up on the cross, after the manner of men, and then Enoch beheld the Son of Man ascend up unto the Father. (See *ibid.*, 7:47-59.)

It is impossible for me today to refer to or quote from more than a few of the visions and prophecies foretelling the coming of Christ. However, seven hundred years before Christ was born, Isaiah made this prophecy:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

He also predicted that Christ would be born of a virgin, that he would be despised and rejected of men, and that he would go like a lamb to the slaughter and make intercession for the transgressors, and said, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." (See *ibid.*, 53:1-12.)

In the Book of Mormon we find that from six hundred years before Christ until the time of his coming many American prophets from Lehi to the Lamanite prophet Samuel had foretold that he would be born of a virgin, that he was the Only Begotten Son of God in the flesh, that he would heal the sick and bless the poor, that he would minister among the people in power and glory, but that he would be judged and crucified by man; and they predicted that whosoever shall believe in the Son

of God, the same shall have everlasting life. "And if ye believe on his name ye will repent of all your sins, that thereby ye may have a remission of them through his merits." (Hela. 14:13.)

And we all know, as recorded in Luke, the angel said unto Mary:

"... thou shalt . . . bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:31-33.)

I am sure that many of you young people wonder how it was that the shepherds and the wise men were looking for and recognized the sign that would tell of the birth of the Savior. They expected a new star. This was because ancient prophets had foretold the signs that would appear. Those who had read of the prophecies were prepared for these signs when they came, and what a thrilling thing it is to know, as recorded in the Gospel of Matthew, that the wise men from the east followed the star to the place of his birth, and as they came to Jerusalem they asked: "... Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." (Matt. 2:2.) They were instructed to go to Bethlehem, where he would be born, as prophesied by Micah the prophet. When they arrived at Bethlehem, they saw the young child with Mary, his mother, and fell down and worshipped him.

All the scriptures to which I have referred are testimonies of those who were told by angels or by God himself, many years before the birth of Christ, that he is the Son of God; that he would come and dwell among men; that he would be crucified and resurrected; and that all of this was done that all mankind may be saved.

We also have the testimonies of many of those who walked and talked with him while he was here on the earth among men, who testify that he is the Son of God. In fact, the New Testament gives its readers a beautiful and enlightening story of Jesus while in mortality and of his message of love and salvation and of his crucifixion and resurrection.

We have Peter's testimony as recorded in Matthew, when Christ, speaking to his disciples,

"... saith unto them, But whom say ye that I am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (*Ibid.*, 16:15-17.)

Then imagine Paul, who without fear,

but with conviction, pleaded for himself as he stood in chains for trial before Agrippa, saying that he had persecuted the Christians, and when they were put to death he gave his voice against them. He then recited the vision which he received while he was on his way to Damascus to persecute the Saints, saying:

"At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

"And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

"And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest." (Acts 26:13-15.)

Paul then bore testimony that he was directed to tell the people that Christ had appeared to him, that they were to repent and turn to God and do the works meet for repentance, and said:

"For these causes the Jews caught me in the temple, and went about to kill me." (*Ibid.*, 26:21.)

As he proceeded to plead for himself he said:

"King Agrippa, believest thou the prophets? I know that thou believest.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

"And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (*Ibid.*, 26:27-29.)

Paul, when released, continued to bear testimony to the Romans, the Corinthians, the Ephesians, and many others that Jesus is the Christ, the Savior of the world, and that he did appear to and instruct him.

Now let me refer to Christ's own beautiful Sermon on the Mount, in which he admonished mankind:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

Then he went on to say:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (*Ibid.*, 7:21.)

Another touching testimony of the reality and love of Christ, even as he suffered on the cross, is found in these words: "Father, forgive them; for they know not what they do." (Luke 23:34.)

And when one of the thieves said to Jesus, "Lord, remember me when thou comest into thy kingdom," Jesus replied, "Verily I say unto thee, To day shalt thou be with me in paradise." (*Ibid.*, 23:42-43.)

Finally, he said: "Father, into thy hands I commend my spirit: and having



said thus, he gave up the ghost." (*Ibid.*, 23:46.)

On the early morning of the Sabbath following his crucifixion the devoted Mary Magdalene and the other Mary came to the tomb, and the angel who had rolled away the stone said unto the women:

"... Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

"And go quickly, and tell his disciples that he is risen from the dead; . . ." (Matt. 28:5-7.)

Following his resurrection, the disciples were discussing the message that the Lord had risen indeed and had appeared to Simon.

"And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed that they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet." (Luke 24:36-40.)

Thomas, who was not present, did not believe that Jesus had come to them, but after eight days Jesus appeared again to the disciples, and Thomas was with them.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

"And Thomas answered and said unto him, My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast be-

lieved: blessed are they that have not seen, and yet have believed.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:27-31.)

When Jesus had spoken to his Apostles, and while they beheld, he was taken up and a cloud received him out of their sight.

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (See Acts 1:9-11.)

In the Book of Mormon also we have the testimony that Christ appeared to the multitude on the American continent following his crucifixion, and the multitude heard a voice which said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"... and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . .

"And it came to pass that he stretched forth his hand and spake unto the people, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Nephi 11:7-10.)

And he invited them to come forth and thrust their hands into his side and to feel the prints of the nails in his hands and feet. (See *ibid.*, 11:14-15.)

All of these testimonies to which I have referred were made by men of integrity who had no reason to lie or deceive or mislead in any way, but who in spite of all threats and danger continued to testify that they had seen Jesus Christ before, at the time of, and following his crucifixion and resurrection. These testimonies then are of the resurrected Lord, not Jesus, the Teacher, nor Jesus of Nazareth, but Jesus the Lord, the Redeemer of mankind.

Why do men doubt the truthfulness of these irrefutable testimonies of these great men and deprive themselves and their families of the guidance of his Spirit? I urge those who have any doubt to do as Moroni admonishes us to do, that is, "... ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni 10:4.)

One of the most outstanding testi-

monies of all time regarding the divinity of Jesus Christ is that borne by that young boy Joseph Smith in our dispensation just over a century ago, when he, only fourteen years of age, went into the grove alone to ask God in all humility which church he should join. From his own written record we read the experience of this young man:

"... I kneeled down and began to offer up the desire of my heart to God...."

"... I saw a pillar of light exactly over my head, above the brightness of the sun...."

"... When the light rested upon me I saw two Personages, whose brightness and glory defied all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*"

"... I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join."

"I was answered that I must join none of them, for they were all wrong." (Joseph Smith 2:15-19.)

As he left that grove he knew as he knew he lived that God and Jesus Christ live and that in answer to his prayer they had appeared and spoken to him. As he told ministers and others of his experience and the vision that he had seen, though he was an obscure boy of only fourteen years of age, he was persecuted by the great ones of the most popular sects of the day, and ridiculed and tormented. In spite of all this persecution he continued to bear testimony that he had seen a vision; that God knew he had seen it and that he could not deny it. (See *ibid.*, 2:25.)

Another vision to which I should like to refer is that given to Joseph Smith the Prophet and Sidney Rigdon over a year after the Church was organized, which bears further witness that Jesus is the Christ in these words:

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior."

"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—"

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!"

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—"

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:1, 12, 22-24.)

And to you young people today I should like to bear my own personal

testimony that by the power of the Holy Ghost I know as I know I live that God lives; that Jesus is the Christ, the Redeemer of the world; that he came and dwelt among men; that he willingly gave his life for you and me; that he was literally resurrected; that he and God the Eternal Father did actually appear to Joseph Smith in answer to his prayer.

If people throughout the world would accept Jesus Christ as the Son of God and keep his commandments, there would be no more war but peace and good will in the world, and we would be assured of immortality and eternal life.

I further bear testimony that David O. McKay is a prophet of God, as were the prophets who preceded him and that he is led and directed by the Lord himself.

It is our responsibility as members of The Church of Jesus Christ of Latter-day Saints who have this testimony to bear it to the world and to keep the commandments of God so that we might all enjoy eternal life, which is God's greatest gift to man. May God bless us all to this end, I humbly pray in the name of Jesus Christ. Amen.

Friday Morning Session,
October 2, 1964

GRATITUDE FOR THE RESTORATION OF THE TRUTH

President Joseph Fielding Smith
Of the Council of the Twelve

I am very grateful for the message from President McKay and pray that the blessings of the Spirit of the Lord may continue with him that he may be raised and be able to meet with us again.

When I was a small boy, too young to hold the Aaronic Priesthood, my father placed a copy of the Book of Mormon in my hands with the request that I read it. I received this Nephtie record with thanksgiving and applied myself to the task which had been assigned to me. There are certain passages that have been stamped upon my mind, and I have never forgotten them. One of these is in the 27th chapter of 3rd Nephi, verses 19 and 20. It is the word of our Redeemer to the Nephites as he taught them after his resurrection. It is as follows:

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, be-

cause of their faith, and the repentance of all their sins, and their faithfulness unto the end.

"Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day."

The other passage is in the 10th verse of chapter 41 in the book of Alma and is as follows:

"Do not suppose, because it has been spoken concerning restoration, that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness."

These two passages I have tried to follow all the days of my life, and I have felt to thank the Lord for this counsel and guidance, and I have endeavored to stamp these sayings on the minds of many others. What a wonderful guide these teachings can be to us if we can get them firmly fixed in our minds! These thoughts are of course not peculiar to the Book of Mormon. They are fundamental teachings of the gospel of Jesus Christ and have been expressed many times by the prophets of old and our Redeemer when they were upon the earth. It is a fact beyond successful dispute that no unclean thing can inherit the kingdom of God and obtain what is known as eternal life. This is to say that the Redeemer of this world, through the great sacrifice which he made, opened the graves and restored all mortal things, both mankind, fowls of the air, fishes of the sea, and every creature that partook of death through the "fall" of Adam. In the 5th chapter of John, verses 28 and 29, we have the definite statement of our Redeemer proclaiming this truth as follows:

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice."

"And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Permit me to quote some other passages of scripture from the revelations that have come to us by divine decree in this dispensation. This is from the Doctrine and Covenants, section 29, verses 22 to 25:

"And again verily, verily, I say unto you that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season;

"And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth."

"For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

"And not one hair, neither mote, shall be lost, for it is the workmanship of mine hand."

Again the Lord spoke to the Prophet Joseph Smith in a revelation in answer to the question:

"Q. What are we to understand by the four beasts, spoken of in the same verse? (See Rev. 4:6.)

"A. They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created." (D&C 77:2.)

There is a strange doctrine in the world concerning the resurrection even among those who believe there will be a reuniting of the spirit and body, which is to the effect that only the righteous will come forth to receive rewards of exaltation. This, however, is a misunderstanding. Through the atonement wrought by the Son of God, our Savior, the resurrection is a complete restoration of all things mortal, even of this earth itself on which we stand. The earth is to be purified and become the abode of the righteous. Peter understood this doctrine and in his second epistle made the following statement:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

"Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:10-13.)

Let us not misunderstand this expression. The new heaven and new earth will be the same heaven and the same earth on which we now sojourn, for this earth is to receive the resurrection after this day of mortality and be the abode of the righteous in eternity. Without the revelations of the Lord given to men, this truth would not be made known. Neither would we have knowledge of the final glory to which this earth will be assigned. Even now, where men are without divine guidance and revelation, this truth is unknown.

I am very grateful to my Father in

heaven for the privilege that has been granted to me to come into this world in this dispensation when once again the fullness of the gospel has been revealed. I have been grateful and have thanked the Lord many times for the privilege which came to me to live in the present dispensation and that I was not born two or three hundred years ago during the great period when the fullness of the gospel was not had among men and they were running, as the scriptures say, "to and fro" seeking for the truth which could not be found because of the deep spiritual darkness which covered the entire earth. This condition was not the fault of the Lord but the fault of mankind, for they had been offered the fullness of the gospel, but in course of time they refused to have it, and their teachers turned away and caused to enter into the Church false doctrines and false ordinances, and worse than all, a false conception in relation to God our Eternal Father and his Son Jesus Christ.

It was a day when there was not one left in mortality with the divine power to officiate in the vital and saving ordinances of the gospel—a day when false teachings, false ordinances, and false instructors came upon the scene. This condition left the entire Christian world in a state of confusion, without divine inspiration, so that the notion prevailed universally that the heavens were closed. Contact with the Father and his Beloved Son had ceased, and the angels for a long, long past had ceased to visit mortal man on the face of the earth. Under such conditions it was a natural thought encouraged by clergy that our Eternal Father had ceased to commune with his children on the earth. Moreover, the false notion became prevalent that mortal man was left with the teachings of the Bible and that it contained all of the revelation that mankind needed to insure his salvation in the kingdom of God. Under such conditions and practice no doubt Satan rejoiced; false teachers arose, and the people, no matter how devout they were, found themselves in spiritual darkness. Moreover, for a long time the edict went forth that mortal men who had not been prepared for the clergy should not seek for knowledge or search the scriptures, for this was the sole responsibility of the clergy. Therefore I am exceedingly grateful for the Prophet Joseph Smith and the coming of the Father and the Son to him and their directing him in the course he should take. Moreover, I am thankful that the time came for the restoration of divine truth and the power of the Holy Priesthood so that the inhabitants of the world could find the path to eternal life, and the ordinances of the Holy Priesthood could again be exercised in behalf of the salvation of all mankind.

On January 22, 1834, the Prophet Joseph Smith said:

"The great plan of salvation is a

theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement. Men not infrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. You know, brethren, that when the Master in the Savior's parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it He will call each to render an account; and where the five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors. Therefore we earnestly implore the grace of our Father to rest upon you, through Jesus Christ His Son, that you may not faint in the hour of temptation, nor be overcome in the time of persecution." (DHC 2, 23-24.)

I would like to quote a few remarks of divine truth from the lips of President David O. McKay, taken from *Gospel Ideals*, p. 383.

"No man can disobey the word of God and not suffer for so doing. No sin, however secret, can escape retribution. True, you may lie and not be detected; you may violate virtue without it being known by any who would scandalize you; yet you cannot escape the judgment that follows such transgression. The lie is lodged in the recesses of your mind, an impairment of your character that will reflect sometime, somehow in your countenance or bearing. Your moral turpitude, though only you, your accomplice, and God may ever know it, will canker your soul."

I will close my remarks by reading a poem which I think is very appropriate, entitled "The Guy in the Mirror."

When you get what you want in your
struggle for self,
And the world makes you king for a day,
Then go to the mirror and look at yourself
And see what that guy has to say.

For it isn't a man's father, or mother,
or wife,
Whose judgment upon him must pass;
The feller whose verdict counts most in
his life
Is the guy staring back from the glass.

He's the feller to please, never mind all
the rest
For he's with you clear up to the end.

And you've passed your most dangerous, difficult test,
If the guy in the glass is your friend.

You may be like Jack Horner and 'chisel' a plum,
And think you're a wonderful guy,
But the man in the glass says you're only a bum,
If you can't look him straight in the eye.

You can fool the whole world down the pathway of years,
And get pats on the back as you pass,
But your final reward will be heartaches or tears
If you've cheated the guy in the glass.

May the Lord bless you, my good brethren and sisters, and all, in the name of Jesus Christ. Amen.

HOW TO OBTAIN A TESTIMONY

Eldred G. Smith
Patriarch to the Church

One of the outstanding characteristics of members of this Church is testimony bearing. Nearly all church speeches include the bearing of testimony. This is our mission, as members of the Church, to testify of the truthfulness of the gospel to our fellow men.

What is a testimony? We speak of it as a valued possession, which it truly is. Webster says it is evidence, proof, a solemn declaration. Then a testimony of the gospel is your solemn declaration of the truthfulness of the gospel according to your knowledge thereof.

To have a testimony of God and his Son Jesus Christ can bring about the greatest blessing you can attain in this mortal existence. Each blessing is obtained by fulfilling the law upon which that blessing is predicated. The law upon which this blessing is predicated is given extensively throughout the scriptures.

In Matthew we read: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8. Italics added.)

Moroni also promises: "... I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will

manifest the truth of it unto you, by the power of the Holy Ghost.

"And by the power of the Holy Ghost ye may know the truth of all things.

"And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is.

"And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever." (Moroni 10:4-7.)

What does it mean to knock or seek? This is a way of saying, "It requires effort on your part." Study, pray, act—do something about it! Knowledge alone saves no one. Lucifer knows, and it is this knowledge which is to his damnation. Without proper action, it can be the same to anyone else.

Moroni said: "... by the power of the Holy Ghost ye may know the truth of all things." (*Ibid.*, 10:5.) One may ask, "How does one receive a message from the Holy Ghost?"

The Holy Ghost is a Personage of Spirit. We also have a spirit body as well as a mortal body. We were personages of spirit before we came upon this earth.

The Lord said to Job: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

"Who hath laid the measure thereof, if thou knowest? or who hath stretched the line upon it?

"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof:

"When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4-7.)

Are we not the sons of God who at that time shouted for joy?

Abraham also tells us the following: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:22-23.)

Before we came on the earth, we were all spirits. What is a spirit? We use the word "spirit" to describe anything and everything, all elements that are not mortal—so we had a non-earthly body. We were nevertheless individuals. We had the power and ability to see, think, act, make decisions. We even took part in that great war in heaven, as a result of which Lucifer was cast out of heaven.

Our spirit body has the same shape and form as the physical body. The spirit body then has arms, legs, a head, and a mind.

When we came to earth, we took upon us a physical or mortal body of flesh and bones. The separation of these two bodies we call death. Through the atonement of Christ these two bodies will be reunited again. This we call the resurrection.

In coming into mortality we forget all from the previous life for a wise purpose in the Lord. In effect, a barrier or veil is placed between the spirit mind and the mortal mind.

Now, I think if we will apply some of the laws of electronics, that is, radio and television, we will be aided in a possible understanding of how we can receive a message from the Holy Ghost. We have a spirit mind and a mortal mind. Our spirit mind can receive messages from the Holy Ghost, who is a spirit.

In this room now there are many waves going by of sound, of pictures, and even of colored pictures. We cannot detect them with our mortal eyes or ears, but if we set up a receiving set and put it in tune, then we pick up the sound or pictures by the mortal ears or eyes. Similarly, the Holy Ghost may be constantly sending out messages like a broadcasting station. If you put yourself in tune, that is, knock or ask or seek, you may receive the message. It may be as if you were to open an imaginary window or door between your spirit mind and your physical mind and permit the message to come through. Spirit can talk to spirit, and you are part spirit—just open that imaginary door and let the mortal mind receive. To open it requires study, prayer, action or works, or knock, and it shall be opened unto you.

There is no salvation with just knowledge alone—for "... the devils also believe, and tremble," says James (James 2:19), then adds, "But wilt thou know, O vain man, that faith without works is dead?" (*Ibid.*, 2:20.)

Get that knowledge that you may have a testimony. Knowledge from the Holy Ghost is sure. When it comes to you, you know and cannot deny it. Moroni said: "And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.)

It is the primary function of the Holy Ghost to testify of the Father and his Son Jesus Christ. Therefore, we bear testimony that we know, and so I testify that I know that God lives, that Jesus is the Christ, that God is literally my Father in heaven. I testify that by divine revelation through the Prophet Joseph Smith, the gospel has been restored on the earth in this the last dispensation or the Dispensation of the Fullness of Times.

I testify that this same authority to

hold the keys of the priesthood of God has been continued on to the present prophet, seer, and revelator, and President of the Church, President David O. McKay, in the name of Jesus Christ. Amen.

THE WORLD'S FAIR: A REPORT

Bernard P. Brockbank

Assistant to the Council of the Twelve

Brothers and sisters: It is a wonderful blessing and privilege to be present at this great general conference of The Church of Jesus Christ of Latter-day Saints, and I am thankful that the Lord placed the "The" in the name of his Church. It is not the Church of some nation or some normal outstanding individual, but it is the Church of Jesus Christ.

We are overjoyed that The Church of Jesus Christ of Latter-day Saints is represented with other churches at the New York World's Fair. The comparison has aroused a great deal of interest and comment.

As you know, the Mormon Pavilion is one of the greatest and most effective missionary opportunities the Church has undertaken. The entire image and acceptance of The Church of Jesus Christ of Latter-day Saints have greatly improved in the eastern part of the United States and throughout the world. Millions have been impressed and spiritually uplifted by the exhibits, the missionaries, and their testimonies.

The exhibits and program at the Mormon Pavilion are built around the God-inspired teachings of the ancient prophets, around Jesus Christ the Son of the Living God, around the Apostles, and around eternal life as given in the scriptures. Great emphasis is placed on the restoration of the Church of Jesus Christ through a Prophet of God, Joseph Smith.

Great emphasis is also placed on the passage of scripture given by the Apostle John in the book of Revelation, wherein he said, "... I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, ..." (Rev. 14:6.)

We are bearing witness that the

Angel Moroni came and restored the everlasting gospel again to the earth through the Prophet Joseph Smith. God and heavenly messengers appeared to Adam, Moses, Abraham, Jacob, and all of the ancient prophets. Heavenly messengers appeared to the Apostles Peter, John, and Paul. At the pavilion we teach and emphasize that heavenly messengers, appearing to God's chosen prophets, are part of God's earth program.

I would like to read a few of the comments written by visitors to the pavilion:

"Very impressive, very beautiful, so inspiring to see such dedicated young missionaries."

"I enjoyed my visit to the Mormon Pavilion second to no other exhibit."

"Like an oasis in a desert."

"Interesting and makes more sense than any other religion."

"After seeing your movie on eternal life, I no longer have a fear of death."

"The paintings of the teachings, experiences, and examples of Jesus Christ are revealing and inspiring."

"Beautiful pavilion and a religion I would like to know more about."

"Enjoyable pavilion, and it shows to me that there is still a strong belief in God among the people of the earth."

"A moving Christian tribute; such a pity more people are not exposed to your doctrines and missionaries."

"This is a splendid witness to the message of God."

"The missionaries do great credit to your Church."

"This was a beautiful experience for our entire family. Even the children enjoyed it."

"The scriptural truths are simply beautiful."

"I am awed at the beauty of life and eternity through the teachings of Jesus Christ."

"I came in as a skeptic, but my desire to know more has been stimulated."

"Inspiring, magnificent, dignified, and sublime, truly witnessing to the Jesus Christ of the Bible."

"I think this pavilion is breathtaking."

"Your exhibit and missionaries show the teachings of Jesus Christ and the Apostles as they taught and exemplified them and as they are found in the Holy Bible."

Mr. Robert Moses, president of the New York World's Fair, said, "You have brought to us from across the mountains a breath of the pioneering spirit and fresh air of the West. Your temple facade dominates the main entrance to the Fair and is the cynosure of all eyes, and gives a noble first impression to visitors. We thank you for your contribution, congratulate you on your success, and hope you will remain permanently in our midst."

Mr. Charles L. Petze, III, of Maryville College said in a letter, "I would like to congratulate you on having what I feel was the best-organized pavilion at the New York World's Fair. It was truly a pleasure to find someone who had something to say and knew how to say it."

Norman Vincent Peale wrote this in the *Philadelphia Inquirer* (July 19, 1964): "I will defy anyone, however callous, to come unmoved out of the Mormon exhibit. They show a marvelous motion picture done by top-flight actors that depicts the journey of the human soul from birth to immortality. So glorious is it that the viewer comes out with tears in his eyes, but walking on air."

The New York World's Fair will have over 33,000,000 attendance in 1964, and we will have over 3,000,000 attend our pavilion. Approximately ten percent of all the people attending the World's Fair have attended the Mormon Pavilion. Our attendance has been with the upper ten percent of all the exhibits. This we feel has been a remarkable achievement for the Church. We have had over 255,000 referrals and registrations to send to the missions of the Church. We have distributed over 2,000,000 pamphlets to interested people. Over 1,000,000 have seen the eternal life film on *Man's Search for Happiness*. We have distributed over 36,000 copies of the Book of Mormon, and we have had over 40,000 inches of favorable newspaper and magazine publicity. It is estimated that over 160,000 pictures and movies have been taken by visitors of the exterior and the interior of the pavilion.

With millions coming to the Mormon Pavilion we have found many who are hungry for the pure, unchanged teachings of Jesus Christ. Many are enthusiastic and happy to hear about a church that has Twelve Apostles, a church that has a living prophet, a church that has the same baptism practised by John the Baptist and administered to Jesus Christ at the River Jordan.

Many are anxious to know more about a Living God who created man in his own image and after his own likeness. Many desire to know more about the living, resurrected, immortal Jesus Christ and not a God of mystery. Many desire to know more about the heavenly messengers who appeared to the Prophet Joseph Smith.

We have found many who are seeking for evidence of divine power and eternal purpose. Many are now wondering about the private interpretations men have placed on the God-inspired scriptures wherein they discontinued the Twelve Apostles, changed the water baptism. They have discontinued the Bible teaching of laying on of hands to bestow the Holy Ghost. The law of tithing was discontinued by many, and

there are many other changes made by men.

Fellow Saints and missionaries, the Church needs teachers who will literally live Christianity as exemplified and taught by Jesus Christ. We need to teach and love people into The Church of Jesus Christ of Latter-day Saints. There are millions awaiting our witness and testimony.

As a tribute to our beloved prophet, David O. McKay, the greatest missionary of our time, let us follow his prophetic counsel and bring one or more souls into the Church each year. With love and righteousness in our hearts and the help of God, we can achieve this kingdom-building goal.

May this be our great blessing and privilege, I pray in the name of Jesus Christ. Amen.

COMPARATIVE VALUES

President Paul H. Dunn

Of the First Council of the Seventy

My brothers and sisters, this is indeed humbling. I am grateful for this opportunity to stand in your presence, to feel of your spirit, and to partake of the sweet message from our living prophet this morning. For many, many years I have listened with you to the counsel and inspiration of these brethren who sit before us, and particularly to our living prophet, as they have sought an interest in our faith and prayers and have asked that our Heavenly Father give them the guidance and direction that is needed. Now I know in a small way why this is so significant as I attempt to relate to you a few of the inner feelings of my heart concerning this great gospel of Jesus Christ. I was deeply touched by the message of our prophet this morning as he conveyed to us the inner feelings of his heart, acquired through not only many years of experience but also knowing and loving people and being in constant tune with the living God.

Have you ever noticed that whenever a person seems out of sorts or somewhat

cantankerous, we often say, "He got up on the wrong side of the bed." Were you ever accused of having such an attitude? A few months ago I was close to having "one of those days." It came about in this way:

About midnight I received a telephone call from one of the teachers in our Institute of Religion program, which I was co-ordinating at the time, and he reported that he couldn't possibly teach his early morning class the next day because of ill health. He wondered if I would teach it for him. I assured him I would and told him not to worry; though I wondered how adequately the material could be prepared in the time left that night to meet the challenge of the group. After hanging up, I immediately started to prepare my lesson and finally at 2 a.m., not being able to see the words on the page, I went to bed. Needless to say I was tired and in need of a good night's sleep. I didn't stand much chance of getting it, however, since the class next morning met at 7 a.m. and was thirty miles from home, all of which required that I get up at five o'clock. This meant only three hours of sleep at the most.

Shortly after going to bed, and not having quite fallen asleep, I was brought back to reality by my four-year-old youngster who insisted that she have a drink of water—she simply could not get along without it until morning. So, after a hard struggle, I pulled myself together, secured the drink of water, and went back to bed only to be awakened a few moments later by another daughter who had just experienced a horrible nightmare. Her anxious summons brought me to my feet in a hurry, and in my excitement to answer her call, I failed to turn on the hall light. As I made my way in the dark, I was suddenly stopped in my journey by a door that had been left ajar. After a few seconds and with a newly acquired bump, I hastened to her side and gave the comfort that was needed.

Once again I crawled back between the warm covers with a hope that the remaining hours would give peace and rest, only to be brought slyly and slowly back to life by my wife who had been awakened by the previous interruptions. She had just remembered that she needed the car the next morning for her church assignment and was wondering what arrangements could be made in order that we both might meet our appointments. When the problem was finally solved, it was three o'clock, and when, shortly after, the alarm rang at five, you can imagine how I felt. After such a night I was getting up on the wrong side of the bed, and my attitude was not the kind that should be taken into a class of religion.

And then it happened—the little thing that changed the gloom of the

night into the brightness of a beautiful day. As I was leaving the house, the four-year-old who had started the series of events the night before, appeared at the door, pulled on my coat-tail and then, with my help, climbed into my arms, took hold of both of my ears with her little hands and without any warning kissed me as hard as she could right on the nose and said, "Daddy, I sure do love you. You are sure a good sport." "A good sport, eh!" and I tried to smile away the frown that had settled throughout my whole system. "Yep! you're the best daddy in the whole world," and planting another kiss on my neck, she slid to the floor and ran back to her bed.

What was about to be a bad morning for me turned out to be one of my best. As I drove to my assignment with a song in my heart, I thought of my many blessings: my lovely, dedicated wife and family, the fact that I belong to Christ's Church in reality, that I am a member of this great country of ours, a citizen indeed, that I enjoy the freedoms that we all so often take for granted. And it was all brought back to my remembrance by a simple kiss on the nose. This little four-year-old with tender love and appreciation had restored my perspective of life and brought to my attention once again the real values we all seek.

Then I began to think how easy it had been for me to let such a little thing as a sleepless night make me forget for a moment these same values and how everything I would have done that day might have been affected by my resulting attitude. Luckily I was brought back to reality, but how often do all of us let the "get up on the wrong side of the bed" attitude become a habit that dominates our everyday thoughts and lets problems or the desire for instant and usually temporary satisfactions become so important that long-range goals and objectives are forgotten. While certain problems must be worried about and temporal satisfactions must be met, these things are only important to us as a means to an end—as the means of getting where we eventually want to go. Ultimate happiness, the kind we all want, does not come from continuously being temporarily satisfied, continuously seeking the physical and emotional comforts of life and being so dissatisfied with anything else that we permit ourselves to forget our blessings and responsibilities, to forget the Lord and his love for us and his willingness to help us in our pursuit of life and happiness. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)

Someone has said, "Life is of value only when it has something valuable as its objective." What objective? The Lord through the Prophet Joseph

Smith told David Whitmer, one of the three witnesses to the Book of Mormon, that eternal life was the greatest of all the gifts of God. (See D&C 14:7.) What better objective is there than this for our lives? Knowing this to be true as I do through personal testimony, I would like to speak especially to you young people who are in the vital planning stage of your lives, and to those parents and teachers who guide you, about the importance of properly focusing your values. We all, as well as you, yourselves, want the best for you now and forever. The best is a knowledge of and love for our Heavenly Father and his Son Jesus Christ and a life of happiness here on earth that will eventually lead you to the desired objective of eternal life. How do we determine the values that will accomplish this? Through religion which encompasses all the principles that give us strength, determination, and faith to push forward. Living as we do today in a world that seems to be becoming more godless by the moment, an occasional or even weekly visit to church is not often enough to gain us the knowledge we need. Religion must be a daily affair, entering into every phase of our existence. It was to provide this daily education and exposure to religion that the seminaries, institutes of religion, and church colleges were established, and this is why they should play such an important role in the lives of you young people today.

Today more than ever before our youth need religion. Some years ago our beloved Prophet David O. McKay in an editorial gave a number of reasons for giving proper religious training to our youth. I'd like to refer to three of his points:

First, he said, "Youth need religion to maintain a proper equilibrium during the formative period of their lives." (*Treasures of Life*, p. 493.) Young people tend to be impetuous and sometimes, in trying to formulate their conclusions, have a tendency to look upon parents as old-fashioned, but they give confidence to others who seem to be leading them into new realms and higher planes. Now when, under these conditions, the young person receives something which seems to conflict with his previous notions of religion and right, he is likely to be swayed beyond his proper equilibrium. Youth today are thinking more than ever before, and they need to have a daily influence which will keep them in proper balance.

Second, President McKay said, "Youth should have religion in order to stabilize our society." (*Ibid.*, p. 495.) It was Goethe who observed that "The destiny of any nation at any given time depends on the opinion of its young men under five and twenty." (Cited *idem.*) Speaking of the need of stability in our society makes me remem-

ber, thinking as a soldier during World War II what a tragedy that so much destruction, pain, and suffering had to exist in a world that had achieved such brilliance in so many fields, for instance, the sciences. I can't help recalling the magnificent M-1 rifle that was placed into my hands when I was an infantryman and how grateful I was for the protection it gave me. The brilliance that went into creating this weapon of war is outstanding, and yet its utilization was a sad commentary on life, for many times I was required in the defense of this country to pull the trigger to take the life of a fellow human being because of this very thing that our beloved prophet has indicated to us in his editorial.

Robert A. Millikan, himself a renowned scientist, has said this about his own field: "Science without religion obviously may become a curse rather than a blessing to mankind. But science dominated by the spirit of religion is the key to progress and the hope of the future." (Cited *idem.*) This suggests that scientific leaders of the future, as well as leaders in all fields, will need spiritual understanding and training.

Third, youth need religion to satisfy the innate longing of the soul. "Man," President McKay has said, "is a spiritual being, and sometime or another every man is possessed with a longing, an irresistible desire to know his relationship to the infinite. He realizes that he is not just a physical object that is to be tossed for just a short time from bank to bank, only to be submerged finally in the ever-flowing stream of life. There is something within him which urges him to rise above himself, to control his environment, to master the body and all things physical and live in a higher and more beautiful world."

He goes on to give three great needs associated with the spiritual urge which have been felt throughout the centuries: "1. Every normal person yearns to know something of God. What is he like? Is he interested in the human family or does he disregard it entirely? 2. What is the best life to live in this world in order to be most successful and to get the most happiness? 3. What is that inevitable thing called death? What is beyond it? If you want your answer to these longings of the human soul, you must come to the Church and come often to get it." (*Ibid.*, pp. 495-496.)

Youth need religion. The world needs it—in fact, it is the world's greatest need. It is my humble prayer that you young people everywhere, along with your parents, will see the need for constant, daily exposure to religious education and that you will support it with interest and enthusiasm. By keeping your energies and values properly focused, you, as well as

we, can in reality inherit eternal life.

How grateful I am this morning for the testimony I have of the gospel of Jesus Christ and the meaning and understanding that this gives me that God really lives, that Jesus is the Christ, that the Prophet Joseph Smith was called and ordained of God to establish again his Church in these latter days, and to have the full assurance and knowledge that David O. McKay is a living prophet of the Lord. And while I have been a member of this Church all my life, I have had that glorious opportunity of standing in his presence and having spirit touch spirit, giving me the complete verification that these things are true. I bear you my witness humbly and gratefully in the name of Jesus Christ. Amen.

IN SEARCH OF TRUTH

Thomas S. Monson
Of the Council of the Twelve

My brothers and sisters, the responsibility of standing before you humbles me, and I sincerely seek an interest in your prayers that I might have the help of the Lord.

This morning as Sister Monson and I drove down here to this beautiful Tabernacle, I heard a familiar sound. I heard a school bell ring, and I saw scores of boys and girls of every age hurry this way and scurry that way to the classrooms of learning. They were in search of truth. This is the season of the year, too, when the colleges and universities throughout the land open wide their doors that eager students might continue this search for truth. Their teachers and scientists of all fields pursue their constant labor of studying, experimenting—ever continuing this same search.

Is the search for truth really this important? Is it so vital? Must it span the ages of time, encompass every field of endeavor, and penetrate every human heart? President David O. McKay has said, "Fortunately, there is a natural feeling which urges men and women toward truth. It is a responsibility placed upon mankind."

Even the law of the land jealously safeguards the principle of truth. In our courts of law, before a witness takes the stand to testify, he is placed under

solemn oath "... the testimony you are about to give ... is the truth, the whole truth and nothing but the truth, ..."

The poet captured the real significance of the search for truth when he wrote these immortal lines:

"... say, what is truth?
'Tis the brightest prize
To which mortals or Gods can aspire;
Go search in the depths where it glitter-
ing lies
Or ascend in pursuit to the loftiest skies.
'Tis an aim for the noblest desire.

* * * * *

"Then say, what is truth?
'Tis the last and the best,
For the limits of time it steps o'er.
Though the heavens depart and the
earth's fountains burst,
Truth, the sum of existence, will weather
the worst,
Eternal, unchanged, evermore."
(John Jaques, *Hymns*, p. 143.)

The Prophet Joseph Smith received the definition of truth in a revelation from the Lord at Kirtland, Ohio, May 6, 1833. "... truth is knowledge of things as they are, and as they were, and as they are to come. ... (D&C 93:24.)

Preceding almost every declaration of eternal truth has been a universal question; for instance, what man has not asked himself as did Job of old, "If a man die, shall he live again? ... (Job 14:14.) And what man has not found comfort in the answer which the angel gave to Mary Magdalene and Mary, the mother of James, when they approached the tomb to care for the body of the Master. He said, "Why seek ye the living among the dead?"

"He is not here, but is risen: ... (Luke 24:5-6.)

Thousands of honest, searching souls continue to be confronted by that penetrating question which coursed through the mind of Joseph Smith as he surveyed the declarations made by the churches of his community concerning who was right and who was wrong. Joseph said: "In the midst of this war of words and tumult of opinions, I often said to myself: ... Who of all these parties are right? ... If any one of them be right, which is it, and how shall I know it?"

"... I at length came to the determination to 'ask of God,' ... (Joseph Smith 2:10, 13.) He prayed. The results of that prayer are best described in Joseph's own words:

"... I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (*Ibid.*, 2:17.) Joseph listened. Joseph learned. His question, "What is truth?" was answered.

Perhaps one of the most significant exchanges of question and answer occurred when Jesus was taken before Pilate. Pilate asked the Master, "Art thou a king ... ?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37.)

Is the voice of the Lord heard today? How does it come to man? Can your search for truth be guided by his voice? Can mine? Today, as always when the true Church of Christ is on the earth, there stands at its head a prophet. And just as the voice of the Lord came to Jeremiah, Ezekiel, and Isaiah, it has likewise come to latter-day prophets.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Do we need a prophet today? Does God regard his children today as dearly as he did when Amos, Jeremiah, and Ezekiel were on the earth? One of the foremost educators in America, Dr. Robert Gordon Sproul, described the need in these words: "We have the peculiar spectacle of a nation, which to a limited extent, practices Christianity without actively believing in Christianity. We are asked to turn to the church for enlightenment, but when we do we find that the voice of the church today is the echo of our own voices. And the result of this experience already manifest is disillusionment. The way out is the sound of a voice, not our voice, but a voice coming from somewhere not ourselves in the existence of which we cannot disbelieve. It is the task of the pastors to hear this voice, cause us to hear it and tell us what it says. If they cannot hear it or if they fail to tell us what it says, we as laymen are wholly lost. Without it we are no more capable of saving the earth than we were capable of creating it in the first place."

From still another field of endeavor, Sir Winston Churchill described the need: "I have lived perhaps longer experience than almost anyone and I have never brooded over a situation which demanded more patience, composure, courage and perseverance than that which unfolds itself before us today—the need of a prophet."

How grateful we should be that revelation, the clear and uncluttered channel of truth, is still open. Our Heavenly Father continues to inspire his prophets. This inspiration can serve as a sure guide in making life's decisions. It will lead us to truth.

You do not find truth groveling through error. Truth is found by searching, studying, and living the revealed word of God. We learn truth when we associate with truth. We adopt error when we mingle with error.

The Lord instructed us concerning

how we might distinguish between truth and error when he said: "... that which doth not edify is not of God, and is darkness."

"That which is of God is light; ... (D&C 50:23-24.)

Recently, I attended a large youth conference at Edmonton, Alberta, Canada. A part of the conference was a testimony meeting where the young men and young women could express the feelings of the heart.

A shy boy from Saskatchewan, standing before such an imposing audience for the first time, said, "Before I attended this youth conference I could say, 'I think the gospel is true.' Then I received instruction, participated in the activities, and felt of the spirit of all of you.



Robert Sylvester, Port Orchard, Washington, age-group MIA assistant superintendent.

Today, at the conclusion of these inspired events, I proudly, yet humbly, declare 'I know the gospel is true.' He had been edified. He had been enlightened. He had found the truth.

In July I visited the World's Fair at New York City. I found the fair most interesting and took special note of the religious exhibits. At the Mormon Pavilion I sat by an alert young man of perhaps thirty-five years. We spoke about the other exhibits at the fair. Then the lights dimmed. The picture, "Man's Search for Happiness," commenced. At the conclusion of this portrayal of the plan of salvation, the lights again brought the present to our view. The crowd silently filed out, some stopping to wipe a tear from a moist eye. Others were visibly impressed. My visitor did not arise. I asked if he enjoyed the film. He answered, "This is the truth." One man's search for truth had just ended.

For those who humbly seek, there is no need to stumble or falter along the pathway leading to truth. It is well marked by our Heavenly Father. We must first have a desire to know for ourselves. We must study. We must pray. We must do the will of the Father. And then we will know the truth, and the truth will make us free. Divine favor will attend those who humbly seek it.

One week ago last Wednesday I was privileged to set apart William Agnew for his mission. I reviewed with him his conversion and that of his family, some five years ago in eastern Canada. The family had been seeking truth. The missionaries called and presented the teachings of the gospel. The members of the family studied. They loved what they learned. They were approaching the decision to be baptized. One Sunday morning the family, by previous appointment, were preparing to attend the "Mormon" Sunday School. Mother and the children readied themselves but were disappointed when Dad concluded not to attend. They even argued somewhat about the decision. Then Mother and the children went to Sunday School, and Dad angrily sat at home. He first attempted to forget the misunderstanding by reading the newspaper, but to no avail. Then he went to his daughter Isabelle's room and turned on the radio which occupied her night stand, hoping to hear the news. He didn't hear the news. Rather, he heard the Tabernacle Choir. Elder Evans' message, it seemed, was directed personally to him. Brother Agnew realized the futility of his anger. He was now overpowered by a feeling of gratitude for the message he had just received. When his wife and family returned home, they found him pleasant and happy. His children asked how this change had come about. He told them how he had turned on the radio, hoping to get the news, only to be humbled by the message of the choir in word and song. His daughter said, "Which radio did you use, Dad?" He answered, "The one on your night stand." She replied, "That radio is broken. It hasn't played for weeks." He led them to the room to prove that this radio did indeed function. Hadn't he just heard the choir and a message that had inspired and humbled him? He turned the proper dial. But that radio didn't play. Yet when an honest seeker after truth needed the help of God, that radio did play. The message which led to conversion was received. Needless to say, the family became stalwart members of the Church.

There will be those who doubt, who scoff, who ridicule, who scorn. They will turn from the pathway leading to eternal truth and rather travel the slippery slopes of error and disillusionment.

But to those who honestly seek, those to whom so much has been given, to the faithful, the Lord our God has promised:

"For they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived—verily I say unto you, they . . . shall abide the day." (*Ibid.*, 45:57.)

May we be wise; may we persevere in search of truth and always take the Holy Spirit for our guide, I pray in the name of Jesus Christ. Amen.

Friday Afternoon Session,
October 2, 1964

SO LONG AS YOU BOTH SHALL LIVE

Spencer W. Kimball
Of the Council of the Twelve

May I preface my talk with a parable. "Then shall the kingdom of heaven be likened unto a certain man. . ." (See Matt. 20:1.)

John and Mary were married by their bishop in his palatial home, and the ceremony included the phrase, "so long as you both shall live." Relatives and friends exclaimed, "What a handsome, promising couple!" Life seemed to offer everything two delightful people could hope for.

It was a civil ceremony, but they promised themselves that they would soon get their house in order and go to the Lord's temple to have their marriage eternalized. They loved each other intensely. They had some knowledge of and faith in the principle of eternal marriage, but carelessness in their pattern of living and bad habits precluded their conscientiously asking the bishop for a recommendation to enter the sacred precincts of the temple.

Time passed. Children came. John was active in community life. His pleasing personality made him many friends. Mary grew more lovely as the children came, and sweet motherhood and wifehood expanded her vision and enlarged her soul. The love she bore for her husband grew constantly, and as their lives grew together, she came to realize how she wanted him forever. She came to sense her predicament. Shadows gathered. He was not religiously inclined, he said; some day he would move toward the temple.

She took some part in church activity but when there came conflict between church service and his Sabbath interests, she felt that she should be with her husband—she loved him so very much. The children grew and were happy in the Church until teenage activities brought carefree, leisurely Sabbaths—rides, dates, skiing—and they also began to bypass their religious duties.

One day the clouds lowered, and trouble came. It was on one of those Sunday canyon picnics. An excellent

driver, John was not at fault for the crash when a drinking driver left both cars junk and two loved ones mangled and lifeless.

When the bodies of his beloved Mary and sweet little Alice had been buried with all solemnity and every tender affection, John found his life lonely indeed. The nights were so long, the house so empty, the days so barren, life so vain and desolate. He devoted himself to his work and to his other children, but his world seemed to have been buried in a hillside grave.

At the table the circle was incomplete. There were two vacant places. Social life had no interest for him. No one knew how he suffered. No one knew how his heart ached. His thoughts were constantly of Mary, his companion, his beloved, the mother of his children. When he returned from his work, it seemed she should be there to slip into his arms; when he awakened in the morning, it seemed he could not get over expecting to find her by his side. His first and last conscious thoughts were of Mary.

Then this night came the dream, or was it a dream, for he seemed to be so much awake. Unlike hundreds of his other dreams which had faded into oblivion with the coming of the dawn, this impressive one lingered all the day.

It seemed he was in a world where he had never been before. He was looking through a wide, heavy, open gate leading into a beautiful area in which the central figures were a woman and a little girl. Gradually, he became conscious of their identity, and he felt a warm glow as he recognized little Alice with her mother. Mary was more lovely than ever; her charm and beauty had been accentuated. She was captivating, heavenly, and as both his loved ones smiled and beckoned to him, he wanted, oh, how he wanted, to go to them. They seemed anxious that he join them. He tried to go to them, but he could not seem to move, and as he struggled it appeared that the great gates were closing. Mary and Alice seemed conscious of this also and beckoned frantically, but he was powerless to do that which at this moment he wanted so much to do. The movement of the gates was almost imperceptible, but the aperture was definitely narrowing. He tried desperately but futilely to reach them. If he could but join them! They, too, were eager for reunion. He caught a final glimpse and saw terror registered on Mary's face as she, too, must have realized that the door was nearly closed. As the lock clicked, it was like thunder in his sensitive ears, and he felt he would give anything, everything, even life itself to see her again, to be with her again, to have her always with him.

The alarm clock clanged. He was

back in the world. Ah! It was *only* a dream! Or was it? Had he missed the mark? Had the great door really slammed shut? Had he lost his loved companion forever because he had failed to meet requirements?

And, we sadly recall the couplet, "... of all sad words of tongue or pen, The saddest are these, 'It might have been!'" (Whittier, *Maud Muller*.)

May I address my remarks to the numerous happily married couples who were united for the relatively short period of time as stated by the bishop, "so long as you both shall live," and to those millions of well-adjusted couples in the world who were united by their ministers, priests, rabbis, or other prelates for the period stated "until death do you part."

I plead with you peace-loving, sincere, but uninformed couples who love your companions and children, but who, in your vaunted false security, permit the days to pass, and the months and the years without protecting your precious marriages against sure dissolution, when certain efforts and activities could preserve through eternity your warm and pleasant family relationships.

A few of you know the requirements but have ignored or rejected them. The great majority of you have never known the facts, so veiled in mystery they have been, and so long absent from the earth, and so little understood even by Bible students.

These are absolute facts:

Life is eternal. Death does not terminate the existence of man. He lives on and on. Man will be resurrected whether good or evil. His spirit will be reunited with his body from the grave, and if he has perfected his life and magnified his God-given opportunities, that spirit and body will be brought together in a new, fresh, never-ending immortality.

The greatest joys of true married life can be continued. The most beautiful relationships of parents and children can be made permanent. The holy association of families can be never-ending if husband and wife have been sealed in the holy bonds of eternal matrimony. Their joys and progress will never end, but this will never fall into place of its own accord.

The way is well-defined and clear. Eternal marriage was known to Adam and others of the prophets, but the knowledge was lost from the earth for many centuries. God has restored the truths and has provided the way. With the restoration of the gospel came also the genuine priesthood, and God has given to his prophet all keys, powers, and authorities held by Adam and Abraham and Moses and the early-day Apostles.

God has restored the knowledge of temples and their purposes. On the

earth this day are thirteen holy structures built to this special work of the Lord, and each is the "House of the Lord." In these temples, by duly constituted authority, are men who may seal for all eternity, husbands and wives and their children. This is a fact even though unknown to the masses, and it is available as folks acquaint themselves with the need. This is one of the mysteries spoken of by the Redeemer, who taught the multitude in parables, saying:

"... I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:35.)

These priceless truths are not understood by the casual reader of the scriptures:

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God." (1 Cor. 2:11.)

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (*Ibid.*, 2:14.)

It is inconceivable that otherwise intelligent, astute, and highly educated people should ignore or willfully disregard this great privilege. The doors can be unlocked. The gap can be bridged. And men can walk safely, securely to never-ending happiness, making their marriages timeless and eternal.

Explaining the use of parables, the Savior said:

"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:11.)

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (*Ibid.*, 13:15.)

And then speaking to those disciples who were near him and who understood, he said:

"But blessed are your eyes, for they see: and your ears, for they hear."

"For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (*Ibid.*, 13:16-17.)

The Lord knew that those who were sincere in heart and who really wished to know the mysteries of the kingdom would seek and search prayerfully until they informed themselves.

It will be remembered how the Lord answered the hypocritical Sadducees who, trying to trap him, propounded this difficult problem:

The husband died leaving no posterity, and the wife married his brother who also died without seed. She in turn married a third brother, a fourth, a fifth, a sixth, and a seventh, all in accordance with the law of Moses, and then the woman of the seven husbands died also. Now the frustrating question is:

"In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife." (Mark 12:23.) The Redeemer's answer was clear and concise and unmistakable:

"Do ye not therefore err, because ye know not the scriptures, neither the power of God." (*Ibid.*, 12:24.)

And now, we ask you, what does this mean? The Sadducees were discussing matters about which they knew little or nothing. Was there accusation in his voice? Was he saying to the Sadducees, "Open your blind eyes and see? Open your stony hearts and understand?"

My friends, do you understand the implications and truth of this statement of the Lord? Though somewhat veiled in scripture, it is clear and understandable when supported by modern revelation.

Dr. James E. Talmage writes: "The Lord's meaning was clear, that in the resurrected state there can be no question among the seven brothers as to whose wife for eternity the woman shall be, since all except the first had married her for the duration of mortal life only. . . . In the resurrection, there will be no marrying nor giving in marriage; for all questions of marital status must be settled before that time, under the authority of the Holy Priesthood, which holds the power to seal in marriage for both time and eternity." (*Jesus the Christ*, p. 548.)

Undoubtedly, the first husband married the woman for eternity by a ceremony which was not limited by time. She became a widow at his demise until she should also die and join her husband. Now, she married brother number two, "until death do you part," and it definitely parted them even before posterity, and he went into the spirit world through the veil and with no wife, for their contract also had been terminated by death. And brothers number three and four and five and six and finally number seven in turn—all married her in temporary marriage, in which ceremonies were the limitations, "so long as you both shall live." And death terminated what happiness they had had and their promise of future bliss.

How sad! How gloomy!

I knew of one young couple whose promising marriage was ended by a car crash one hour after the ceremony which included those perilous words, "till death do you part."

Civil marriage is an earthly contract,

completed in the death of either party. Eternal celestial marriage is a sacred covenant between man and woman, consecrated in the holy temple by servants of God who hold authoritative keys. It bridges death; it includes both time and eternity.

The Apostle Paul told the Corinthians:

"If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.)

"And we could paraphrase it to say: 'If in this life only our marriages are firm, our marital bliss real, and our family life happy, we are of all men most miserable.'"

Paul continues, "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another."

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory."

"So also is the resurrection of the dead. . . ." (*Ibid.*, 15:40-42.)

Paul understood, as undoubtedly did many of the Saints, but millions of Christians today do not understand these vital truths which have been veiled in parabolic language. Heaven is not a single place nor one single condition. It is as diverse as men's behavior patterns are different, for men will be judged "according to their deeds done in the flesh."

In our modern revelation, the Lord said: "Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same."

"For behold, I reveal unto you a new and an everlasting covenant . . ." (D&C 132:3-4.)

Though relatively few people in this world understand it, the new and everlasting covenant is the marriage ordinance in the holy temple by the properly constituted leaders who hold the genuine, authoritative keys. This glorious blessing is available to men and women on this earth. The deep underlying purpose is clarified by the Redeemer himself:

"And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God." (*Ibid.*, 132:6.)

Paul spoke of telestial, terrestrial, and celestial areas, and people are assigned in accordance with their righteousness and their compliance with eternal laws. Even this celestial kingdom has three heavens or degrees. We quote our Lord further:

"And in order to obtain the highest, a man must enter into this order of



Leo Kinsman of Garden Grove 2nd (California) Ward bishopric and Agnes Kinsman, Improvement Era director.

the priesthood [meaning the new and everlasting covenant of marriage];

"And if he does not, he cannot obtain it."

"He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (*Ibid.*, 131:2-4.)

The Lord then further clarifies the eternal marriage:

"All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, . . . are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (*Ibid.*, 132:7.)

"The marriages then which are made only 'so long as you both shall live' or 'until death do you part' are sadly terminated when the last mortal breath is gasped."

The Lord is merciful, but mercy cannot rob justice. His mercy extended to us when he died for us. His justice prevails when he judges us and gives us the blessings which we have duly earned.

"... no one can reject this covenant and be permitted to enter into my glory," says the Lord.

"For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (*Ibid.*, 132:4-5.)

A civil marriage may be performed by any of the numerous people approved by laws of the respective countries, but the eternal marriage must be solemnized by one of the few properly authorized. Christ says:

"Will I accept of an offering, saith the Lord, that is not made in my name?"

"Or will I receive at your hands that which I have not appointed?" (*Ibid.*, 132:9-10.)

It is the Redeemer who postulates: "Therefore, if a man marry him a

wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." (*Ibid.*, 132:15.)

"I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord." (*Ibid.*, 132:12.)

He then reiterates that: "... everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God." (*Ibid.*, 132:13.)

How final! How frightening! Since we know well that mortal death does not terminate our existence, since we know that we live on and on, how devastating to realize that marriage and family life, so sweet and happy in so many homes, will end with death because we fail to follow God's instructions or because we reject his word when we understand it.

It is clear in the Lord's announcement that righteous men and women will receive the due rewards of their deeds. They will not be damned in the commonly accepted terminology but will suffer many limitations and deprivations and fail to reach the highest kingdom, if they do not comply. They become ministering servants to those who complied with all laws and lived all commandments.

He then continues concerning these excellent people who lived worthily but failed to make their contracts binding:

"For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever." (*Ibid.*, 132:17.)

How conclusive! How bounded! How limiting! And we come to realize again as it bears heavily upon us that this time, this life, this mortality is the time to prepare to meet God. How lonely and barren will be the so-called single blessedness throughout eternity! How sad to be separate and single and apart through countless ages when one could, by meeting requirements, have happy marriage for eternity in the temple by proper authority and continue on in ever-increasing joy and happiness, growth and development toward Godhood.

Listen to the Lord again: "Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory."

"For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

"But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

"This is eternal lives—to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.

"Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law." (*Ibid.*, 132: 21-25.)

If a man receives the Lord, he believes in him, lives his commandments, and performs the ordinances which he has required.

And now, we return to John and Mary and all the Johns and all the Marys who live together in peace and joy, who love each other, who appreciate spouses and love their children.

Brothers and sisters and friends, are you willing to jeopardize your eternities, your great continuing happiness, your privilege to see God and dwell in his presence? For the want of investigation and study and contemplation; because of prejudice, misunderstanding, or lack of knowledge, are you willing to forego these great blessings and privileges? Are you willing to make yourself a widow for eternity or a widower for endless ages—a single, separate individual to live alone and serve others? Are you willing to give up your children when they die or when you expire, and make them orphans? Are you willing to go through eternity alone and solitary when all of the greatest joys you have ever experienced in life could be "added upon" and accentuated, multiplied, and eternalized? Are you willing, with the Sadducees, to ignore and reject these great truths? I sincerely pray you stop today and weigh and measure and then prayerfully proceed to make your happy marriage an eternal one. Our friends, please do not ignore this call. I beg of you, open your eyes and see; unstop your ears and hear.

An eternal marriage plus a worthy continuing consecrated life will bring limitless happiness and exaltation.

May I conclude with the words of the Lord of Hosts:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." (Rev. 3:18.)

In the name of Jesus Christ. Amen.

THE INFLUENCE OF THE GOSPEL ON THE FAMILY

President A. Theodore Tuttle
Of the First Council of the Seventy

My dear brothers and sisters, the beautiful singing of this lovely chorus both this morning and this afternoon has called to mind a statement about music which the Lord made in section 25 of the Doctrine and Covenants. He said: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D&C 25:12.) I pray that we all might be the "righteous" and receive the promised blessing of the Lord.

For the past three years the fabric of our lives has been interwoven with the life and culture of the peoples of South America. These are great countries with tremendous potential for bringing the abundant life to their people. The people are indeed a people of promise and destiny, and "their day" is near at hand.

We return at this conference time with a firmer conviction that God lives and rules in the affairs of men and nations and that he has not forsaken the promise he has made concerning Zion and its people and its protection.

During our sojourn in South America we have witnessed some significant changes among both men and nations. But of all of the changes that occur in the lives of the people whom the gospel touches, perhaps the greatest change occurs in the life and experience of the family—the basic unit in the Church and society.

A recent convert expressed it this way: "Prior to the visit of the missionaries to my home, I lived what I considered to be the normal role of a husband. I held a job and provided for my wife and children. When I came home from work, I considered myself free from further responsibility to them. If I wanted to stay home, I did. If I did not want to stay home, I did not. Usually it was the latter. Much of my time was spent outside of the home. I considered it my wife's responsibility to rear the children. She was to see to it that they were fed and clothed and cared for. Occasionally she would take them to her church, but

I felt that they should be completely free to make up their own minds about religion, as I had been. While I did not openly oppose their religious activity, I gave them no encouragement whatsoever.

"My wife and I must have loved each other, but I confess, I gave little evidence of it. I really considered that ours were two separate worlds; I had mine and she and the children had theirs. I thought that when the boys were older, they could join me in my activities. But until then they belonged in their mother's world. It was her duty to administer what discipline was necessary. I did not meddle in her affairs, except occasionally when the situation needed my husbandly authority, and it usually did not take me very long to settle that. Well," he concluded, "that was what I called my 'family life.' As I look back on it now, it seems as though I were almost a stranger in my own house and a part-time husband to my wife."

After such an admission, I pressed him for a description of the changes that had lately occurred in his life. He gladly explained it this way: "While I was being taught the restored gospel, I did not think that I could or would or even wanted to change my way of life. Only after I began to study and pray did I realize that a change would shortly be inevitable.

"At length I received a testimony that the gospel of Jesus Christ had indeed been restored and that there is a living prophet on the earth today. This was the turning point. It was after my baptism that the changes really began to occur in my, or more properly said, in our lives. For somehow, now, the oneness that we were supposed to have in our life and marriage actually became a reality. I think the reason was that I began to understand the sacredness of marriage and the need of honoring my marriage vows. In church I was taught the importance and joy of being faithful to my wife and honorable and worthy before my children. You know," he said, "no one ever told me before that I would find joy in everyday living merely by keeping the commandments of the Lord. I had been taught that our lot in this life was sorrow and pain and poverty, that only in the next life would we find the joy we longed for here.

"As we continued to attend the meetings of the Church, we learned the practical application of active church membership and how the principles of theology actually find their expression in everyday life. And now," he added, "we have plenty of opportunity to practice all of the virtues we were being taught by accepting calls of service in the Church.

"For the first time," he continued, "I realized what my sons could become. I realized that they could be reared in the kind of atmosphere that produced

the missionaries who brought the gospel to my home. So I set about to teach my sons moral principles. I taught them that it was wrong to lie, to swear, to steal, to break any of the Ten Commandments. I taught them love of neighbor, because now I understood its application. I taught them reverence for sacred places and things. I now encouraged them in their church activity. I taught them that religion was not just for women, that character and faith in God were the hallmarks of a real man. We began to have fun together. I became a part of their world. I'm even beginning to speak and understand their language.

"I cannot begin to tell you," he said, "all of the new things I have learned about life since becoming a member of this Church. I now know the purpose of life. I know the way to eternal life—the teachings of the Church, even in a short time, have taught me that.

"But it has been in our home that the major changes occurred. I go to work, as usual, but now I always come home. I am not only an active participant in our family life, but I also preside by right of holding the priesthood. And I think I am learning something about exercising authority in love and patience and understanding.

"And you won't believe this," he continued, "but even though I am busier than I ever was (I am presently a counselor in the branch presidency), I seem to have more time than ever before. Why, I even find myself occasionally helping my wife in the kitchen, and that's something I thought I'd never do. Knowing that the family unit is to be eternal has given me a completely new view of the importance and purpose of family life.

"Well," he concluded, and his eyes were moist with tears of gratitude, "perhaps you can understand now why I am willing to serve the Lord, work in the Church, help my fellow man, and share the message that has brought such happiness to my life."

We have seen this change occur not in just this one family but in literally hundreds of families. In fact, the missionaries have told me that it is a common experience for them to notice that the homes of the people they visit get cleaner each time they call to teach them more about the gospel, and yet, they have said nothing about cleaning the house. This is one of the miracles of Mormonism. This and similar manifestations occur continually.

In Job we read: "... there is a spirit in man; and the inspiration of the Almighty giveth them understanding." (Job 32:8.) What the light of the sun is to the flower, causing it to unfold from within and turn to the source of light, so the gospel light is to the soul of man. It touches the inner life of man and without compulsion turns him to the

source of light and truth.

And yet, one cannot find the cause for this by looking at the unfolding of the flower; rather one must look to the source of light which works the miracle of growth and change. Indeed, it is the refulgence of the First Vision, the belief and acceptance of which touches the spirit of man, and he responds to the inspiration of the Almighty.

Family life changes, not because of any outward conditions, but because of inner convictions. And those who look for the reason for this change in outward evidences look in vain. It is not to be found there. It lies not in the new buildings being erected. It is not in the schools we have built throughout the world. It is not found in the church organization, perfect as it is. It is not in the youth program, the Primary, or Relief Society where social and cultural programs without peer are carried on. Nor does it lie in the fraternity of the priesthood quorums. Whoever looks for the key to change in the exterior manifestations looks in vain, as did Elijah. He heard the voice of the Lord not in the wind, nor in the earthquake, nor in the fire, but in the still, small voice.

The power that changes a man's heart is inherent in the testimony that distills upon the souls of men, witnessing to them that the First Vision of the boy Prophet Joseph Smith was indeed a divine reality. I quote a part of the Prophet's marvelous vision. He said:

"... I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:16-17.)

Herein lies the key to improvement of the family. Herein lies the reason for expectation of success. Herein lies the contribution of this Church to the world—the ideal family.

I bear humble witness that God the Father and his Son Jesus Christ actually appeared to Joseph Smith the Prophet. I bear testimony that they live, that



Carol Palmer, Farmington, Maine, youth mission president, BYU student, and Gary Thurman, assistant MIA superintendent, Provo 8th Ward.

Jesus Christ is the actual Son of God, that he is the head of this Church, that he directs it through his chosen prophet and mouthpiece, President David O. McKay. I bear this witness humbly in the name of Jesus Christ. Amen.

DELIVERANCE OF THE CAPTIVES

Theodore M. Burton

Assistant to the Council of the Twelve

Near the beginning of the ministry of Jesus Christ, he came one day to the city of Nazareth where he had grown up as a lad. As was his custom on the Sabbath day he went to the local synagogue to worship. As he stood up to read, he was given the book of Isaiah from which he read as follows:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

"To proclaim the acceptable year of the Lord. . . ." (Isa. 61:1-2.)

Then he closed the book and sat down to speak. As all eyes were fastened upon him to see what interpretation he would give to these words, he said:

"This day is this scripture fulfilled in your ears.

"And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." (Luke 4:21-22.)

I am interested in the words of Isaiah, or as Jesus gave them as quoted by Luke:

"... he hath sent me . . . to preach deliverance to the captives, and . . . to set at liberty them that are bruised." (*Ibid.*, 4:18.)

Bible interpreters have said that the original words from Isaiah have reference to the release of the Jewish captives from Babylon, but that Jesus applied them to the release of sinners from the guilt and bondage of sin, through his ministry. But was this Jesus' intent, and what sinners were held prisoners through the guilt and bondage of their sins?

I claim that Isaiah and Jesus were speaking of specific prisoners as given in the following quotations from Isaiah:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the

kings of the earth upon the earth.

"And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isa. 24:21-22.)

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (*Ibid.*, 42:6-7.)

There is no question but that Jesus was to be the Deliverer and that they that sit in this prison were to be in the bonds of darkness, which must refer to spiritual darkness rather than to political prisoners here upon the earth. The work of Jesus definitely was not confined solely to those of his own earthly generation who heard his voice in person as on this occasion when he spoke in the synagogue at Nazareth. His work was a greater work, a universal work, and applied not only to the whole wide world of those then living, but also to all who ever lived or ever would live upon this earth.

One of the mistakes of Christendom today is thinking that Christ's ministry began at the Meridian of Time following his birth upon the earth. At the Meridian of Time he began his earthly ministry as he was born among men as the Only Begotten Son of God in the flesh. It is not generally understood that Jesus was the Firstborn of the spirit children of God and that as Jehovah, the Creator, he was the God of this earth before he became manifest in the flesh as Jesus Christ. He is the Eternal God of this earth who gave his laws and commandments to the prophets of old before he came to earth as the Son of Man.

The principles of the gospel which Jesus taught were eternal. They were given and taught to the prophets and seers of old. They in turn preached and taught them to the people of their day. Did they not understand that the Redeemer would come? Wasn't Isaiah, for example, a witness of the coming Lord as he proclaimed:

"Who hath believed our report? and to whom is the arm of the Lord revealed?"

"For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows; yet we had esteemed him stricken, smitten of God, and afflicted.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (*Ibid.*, 53:1-7.)

Dare we say that the prophets did not know all about Jesus and his coming? Did they not testify, often with their lives, of the divinity of God and urge their hearers to turn to him and live?

Just as authority in the priesthood had been given to Adam and his sons, the patriarchs, so also were they given the principles of the gospel of Jesus Christ and participated in the blessings and ordinances and covenants that pertain to exaltation in the acceptance of Jesus Christ as Lord and King. Only when the people refused to accept this higher priesthood and higher law at the time of Moses were they given the lesser priesthood and the lesser law which was to be a taskmaster to lead them eventually to accept Jesus Christ and the higher law which he had given to the prophets of old and which he gave again in his earthly ministry.

Failure to understand the eternal and universal nature of the ministry of Jesus Christ has caused considerable consternation among students of divinity. With the study of the mystery religions came the knowledge that a virgin birth of a Redeemer and a death and resurrection of the same was claimed by several such religions hundreds of years before the birth of Jesus Christ. Baptism by immersion was a fairly common ritual long before the coming of Jesus. The discovery of the manuscript rolls from the caves at Qumran near Jerusalem brought to light teachings and practices later used in Christianity two hundred years before the birth of Jesus Christ. This has led certain students of Christian religion to deny the divinity of Jesus Christ. They have regarded him only as a great and gifted teacher who simply adopted and adapted these thoughts and practices of the Essenes priests. So they claim he established a new philosophy of the brotherhood of man based on these concepts and in defense of which he even gave his life as a martyr.

Such denial of Jesus Christ as a divine being is the result of not understanding the eternal nature of the gospel Jesus taught. If one understands that the gospel was taught and practised from the very beginning, one can understand how its doctrines and practices can be found in apostate forms in the mystery religions of Greece and Egypt and can ac-

count for the knowledge of Christian teachings before the birth of Jesus Christ.

Knowing then that the gospel was preached by the prophets of old in anticipation of the coming of the Savior and that it is now preached in confirmation of his atonement, we can ask a pertinent question. What happened to those who heard the gospel and rejected it, or, perhaps better said, who failed to accept it while on the earth? What happened to those who lived on the earth when through apostasy and wickedness they never had a chance to hear the gospel of Jesus Christ preached? What happens to those we call heathens who never heard of Jesus Christ?

At the death of these people, who never made a covenant to become the sons and daughters of Jesus Christ, their spirits went to a spirit prison where they were forced to wait until they could be released. This Peter explained when he told how Jesus went to minister among those who were dead, for, as the scriptures inform us, Peter taught:

"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

"To him give all the spirits witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:42-43. *Italics added.*)

That this salvation through belief in Christ is open to the dead as well as to the living is evident as Peter taught:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Pet. 3:18-20.)

The reason for this Peter explained as follows:

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (*Ibid.*, 4:6.)

Thus, the redeeming power of Jesus Christ is made possible to every person who ever lived or will live upon the face of the earth. In view of the scriptural confirmation of this doctrine that Christ did visit and minister among the spirits who had been disobedient and who because of unpardoned sin were held in a spirit prison, we may well ask, what was the scope and purpose of our Lord's ministry among them? His preaching was purposeful and positive, not to further condemn, but to bring relief and mercy. To them came the Redeemer to open the way that leads to life. He came not to intensify their

darkness and their grief, but to bring relief from despair and suffering.

The most significant sacrifice of all, the greatest work ever done for mankind and the turning point in the history of man, is the atonement of Christ, which was a vicarious offering made by Jesus for us who were estranged from God. He gave his life voluntarily as a foreordained sacrifice that we might live eternally. This God accepted as a propitiation for broken law and it is the means whereby we as God's children may obtain salvation.

Through the ministrations of Jesus for us, we may pass by the angels and regain the presence of God the Eternal Father but only as we obey the ordinances of the gospel. Paul taught:

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." (Rom. 14:9.)

How it is possible to save the dead already departed from this earth is explained by Paul as he spoke of baptism for the dead:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

It is evident that the gospel must be preached in the spirit world and that provisions for vicarious work for those who are dead must have been provided for. The Church of Jesus Christ of Latter-day Saints is the only organization on earth which confirms by actual practice the necessity of administering baptism for the dead and which claims divine authority therefor.

Thus, the responsibility rests upon every one of us to seek after and identify our deceased ancestors who had no opportunity of hearing the gospel of Jesus Christ. After we have identified them, it is our privilege to go into the temples of God and perform vicariously these ordinances for them which they cannot perform for themselves. By these sacrifices we participate in small part in the redeeming power of Jesus Christ and share with him the joy of doing something for others to prepare the way for them also to reach the presence of God the Eternal Father.

So important is this work that Malachi the prophet testified:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

"... and he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:38-39. Italics added.)

I pray that we may not waste our inheritance on the earth by neglecting this privilege of participating in the work of redemption. As we are grateful for the redeeming grace of Jesus Christ our

Savior, let us assist him by showing grace and mercy to those who sit in spiritual darkness waiting for us to turn the key in the lock of their prison door to bring them out into the light of spiritual day. Whether this work is opening the door for the living or for the dead, let us bear our witness by the actions we perform in testifying with our lives that God lives and that Jesus is his Son who rose from the dead and lives today. This testimony I bear to you in the name of Jesus Christ. Amen.

"COME UNTO CHRIST"

President Bruce R. McConkie
Of the First Council of the Seventy

We invite all men everywhere to come unto Christ, to accept him as the Son of God, to obey the laws he has revealed, thereby gaining peace in this life and eternal salvation in the life to come.

We believe in Christ. We testify of his divine Sonship. President McKay, in the inspiring message which opened the conference, testified that "Christ the Son of Righteousness came with healing in his wings in the Meridian of Time," that "he is the true Light of men's lives," and that as "the Prince of Peace" he "shall reign as King of kings and Lord of lords."

We believe as the Book of Mormon says, "... that there shall be no other name given nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent." (Mosiah 3:17.)

We believe again in the language of the Book of Mormon, "... that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (*Ibid.*, 3:18.)

We believe as John the Baptist said: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36.)

We believe in the language of Paul, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9.)

Belief in Christ is basic and fundamental to the Christian faith. He is the one sure foundation. By him all things are, and upon him all things rest. As Paul said: "... other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11.)

But we deplore and are saddened by the lack of unity among professing Christians, lack of unity as to his divine sonship, his atonement and mission and the gospel plan which bears his name. One group of sincere and devout persons believes one thing and another group something else.

We look forward with hope, however, to an eventual day when honest men among all nations shall know who Christ is, what his laws are, and what they must do to be saved in his kingdom.

To aid these sincere seekers after spiritual certainty, may we testify to the world of those things which have been revealed to us concerning this greatest of all men—Jesus, our Lord and Master. May we begin by taking this statement of Paul about confessing Christ, believing in his resurrection, and consequently gaining salvation.

Here is a man who says he has a message for "all that be in Rome." He announces: I am "Paul, a servant of Jesus Christ, called to be an apostle." I bring you "the gospel of God," which gospel is that "Jesus Christ our Lord" was both "the seed of David according to the flesh," and also "the Son of God." (See Rom. 1:1-7.)

This man Paul, who speaks for God, then says: "... my heart's desire and prayer to God for Israel is, that they might be saved." (*Ibid.*, 10:1.) He then reveals his fears that they may not gain salvation, for he says: "... they have a zeal of God, but not according to knowledge" (*ibid.*, 10:2); that is, they had a system of religion and sought in their way to worship God, but their course was not based on a knowledge of the truth.

And so, to chart the course which they and all men must follow to gain salvation, Paul gave this glorious statement: "... if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (*Ibid.*, 10:9.)

Now, if we are to believe in Christ, we must know who he is and what it means to believe in him. True worship presupposes that men know whom they worship and know how to worship.

He is, as the Mohammedans say, one of the prophets, but not the Son of God?

He is, as some professors of religion assert, a great moral teacher, but not the Savior and Redeemer?

He is, as some of old claimed, the car-

pen's son, but not the promised Messiah?

Is he, as some creeds recite, an incomprehensible, incorporeal, uncreated spirit which fills immensity, but not the literal offspring of that God in whose image man is created?

Or is he, as we testify, the Son of God, the Firstborn in pre-existence, the Only Begotten in the flesh, the Creator and promised Messiah, the Redeemer and Savior who has manifested himself in our day, and who will soon return in glory to reign on earth a thousand years?

How shall we know who or what Christ actually is?

Paul answers this to the Romans by first saying: "... whosoever shall call upon the name of the Lord shall be saved" (*Ibid.*, 10:13) and by then asking four questions which grow out of this plea for men to approach their God:

First: "How then shall they call on him in whom they have not believed?" (*Ibid.*, 10:14.) Believe in God, that holy Being in whose image man is created.

Second: "... how shall they believe in him of whom they have not heard?" (*Ibid.*) The knowledge of God must be revealed, the gospel taught.

Third: "... how shall they hear without a preacher?" (*Ibid.*) Preachers, Apostles, prophets, teachers, representatives of the Lord must do the teaching.

Fourth: "... how shall they preach, except they be sent?" (*Ibid.*, 10:15.) Only those can preach and teach who are actually called of God and sent forth by him.

In other words, if we "call upon the name of the Lord," if we confess the Lord Jesus with the mouth, if we believe in our hearts "that God hath raised him from the dead," it is because we first believe and accept the testimony of the Apostle or prophet who is sent of God to give us the knowledge of salvation. It is not the Lord's program to appear personally to every man and tell him what to believe and how to act to be saved. In this, our second estate, we are to walk by faith, not by sight.

But it is the Lord's program to send legal administrators endowed with power from on high, to send prophets and Apostles to teach his truths and perform the ordinances of salvation.

Paul was one of these. Since he was sent to the Romans, that nation was required to accept him as an Apostle in order to accept Christ as the Savior. If they believed in Paul's divine commission, they could then believe his testimony about Christ and the saving truths of his gospel. If they believed in Christ and accepted him as the Son of God, they of necessity had to believe that Paul was an Apostle, for he was the preacher sent to them to reveal

the truth about Christ and the gospel.

Thus, Christ and his prophets go together. They cannot be separated. It is utterly and completely impossible to believe in Christ without also believing in and accepting the divine commission of the prophets sent to reveal him and to carry his saving truths to the world.

No one today would say: "I will believe in Christ, but will not believe in Peter, James, and John and their testimony of him." In the very nature of things belief in Christ is more than accepting him as a single person standing alone, as one person independent of any other. Belief in Christ presupposes and includes within it the acceptance of the prophets who reveal him to the world.

Jesus said: "He that receiveth whomsoever I send receiveth me. . . ." (John 13:20.) Also: "He that heareth you heareth me; and he that despiseth you despiseth me; . . ." (Luke 10:16.)

To believe in Christ we must not only accept the prophets who reveal him, but we must also believe the scriptural accounts recorded by those prophets. Jesus said to a Book of Mormon prophet: "... he that will not believe my words will not believe me—that I am; . . ." (Ether 4:12), meaning that he will not believe that I exist and am the Son of God.

Nephi, another Book of Mormon prophet, invited all men to "believe in Christ. . . . And if ye shall believe in Christ," he said, "ye will believe in these words [that is, in the Book of Mormon account], for they are the words of Christ, and he hath given them unto me; . . ." (2 Nephi 33:10.)

But even the very scriptures themselves can only be interpreted with surety when the spirit of prophecy is present, as Peter said: "... no prophecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:20-21.)

Prophets gave the scripture, and prophets must interpret it. Holy men of old received revelation from the Holy Ghost, which they recorded as scripture; now men must have the same Holy Spirit to reveal what is meant by the scripture—otherwise there will be a host of private interpretations and consequently many different and disagreeing churches, which is precisely the condition in the religious world today.

And finally, to believe in Christ in the full and perfect and saving sense, we must heed the testimony and accept the teachings of the Lord's prophets so that we too may enjoy the promptings of the Holy Spirit and feel the spirit of revelation in our own souls. The Comforter is given to the Saints to

bear record of the Father and the Son. "... no man," Paul says, "can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

The world needs prophets today as much as it ever did—prophets who are the Lord's agents, who stand as legal administrators with power like Peter's to bind on earth and have their acts sealed eternally in the heavens; prophets who speak for God, who reveal his mind and his will to the people; prophets who reveal and interpret the truths about Christ our Lord and his gospel.

And thanks be to God, for through his grace and goodness, prophets have again been called to reveal anew, with power and conviction, the truths about Christ and salvation. As foretold and promised by the prophets of old, the great era of restoration has commenced. Christ has again revealed himself from heaven; priesthood and keys have again been conferred upon living Apostles; revelations, visions, miracles, and all the gifts and graces enjoyed by the faithful of old are again offered to those who will come unto Christ, confess his holy name before men, and believe in their hearts that God has raised him from the dead and made him both Lord and King.

And so, as legal administrators authorized so to speak, we invite all men everywhere to come unto Christ and be perfected in him, to deny themselves of all ungodliness, to accept him as the Son of God, and to gain for themselves peace in this life and eternal salvation in the life to come. In the name of the Lord Jesus Christ. Amen.

FOLLOW COUNSEL

Bishop John H. Vandenberg
Presiding Bishop

"The backslider in heart shall be filled with his own ways; . . ." (Prov. 14:14) is a proverb credited to the ancient King Solomon, who the Bible records was "... wiser than all men; . . ." (1 Kings 4:31.) It is assumed that Solomon in this proverb referred to those who had retrogressed in their allegiance to God by failing to give heed to his counsel. Frequently God has sent his prophets to counsel his children in an attempt to arrest them from their wrongdoing, their backsliding, and to point the way to

happiness and salvation. The task of persuading man from his carnal ways has always been an arduous struggle, as evidenced by history. The inhabitants of the earth seem eager to be filled with their own ways. Because of this the prophets have, from time to time, suffered much tribulation.

Jeremiah was such a prophet. In his day he faced almost continuous opposition and insult as he tried to stem the tide of idolatry and immorality among the people. During his lifetime he tried to teach the multitude that true worship of Jehovah required more than devotion to external forms of worship. His message was: One must live and dedicate oneself to keeping all of God's commandments. At last, many, too blind to see that they were heading for destruction and captivity and no longer of a mind to listen to Jeremiah, were the cause of his being stoned to death. His tragic death, however, did not nullify or stay his decreed counsel, for soon the people passed through all of the adversity that he foretold would transpire if they did not repent of their evil ways.

In contrast, in this same period we learn of a refreshing episode wherein the Lord told the Prophet Jeremiah to go into the house of certain men called Rechabites and to invite them into the house of the Lord and give them wine to drink. When wine was placed before them, however, they refused to drink because their father had counseled them never to drink wine. "Thus have we obeyed the voice of . . . our father in all that he hath charged us, . . ." (Jer. 35:8), they said. After these young men had reaffirmed their steadfastness in following the counsel of their father, the Lord through his prophet pronounced upon them a special blessing. He decreed that members of this family and their seed would always be numbered among the righteous.

The determination to follow good counsel, to obey divine law, is paramount for true success and happiness in life. In the era in which we live, as anciently, the Lord has sent us his prophets and has reaffirmed the need to adhere to his precepts. The Prophet Joseph Smith, on April 2, 1843, said, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.) Paralleling this revealed truth is the admonition:

" . . . let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty . . . shows himself not approved. . . ." (*Ibid.*, 107:99-100.)

It seems that one of the great weaknesses in man's character is the tendency

to shun good counsel and instruction. Men do, in fact, set up barriers for themselves, for they seem to want to become laws unto themselves. Jacob understood this when he warned, ". . . O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. . . ."

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29.)

Some years ago the MIA theme was, ". . . seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works." (Jacob 4:10.)

There have been some noble men who unwittingly sought to counsel the Lord. One such man was Hezekiah, king of Judah, who began to reign when he was twenty-five years old. The scriptures tell us that during his reign ". . . he did that which was right in the sight of the Lord. . . ."

"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent . . . for . . . the children of Israel did burn incense to it. . . ."

"He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

"For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses." (2 Kings 18:3-6.)

It is recorded that in about the fifteenth year of Hezekiah's reign, ". . . Hezekiah [was] sick unto death. And the prophet Isaiah . . . came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live.

"Then he turned his face to the wall, and prayed unto the Lord, saying,

"I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. . . ." (*Ibid.*, 20:1-3.)

The Lord then spoke to Isaiah the Prophet and said to him, ". . . tell Hezekiah . . . Thus saith the Lord, . . . I have heard thy prayer, I have seen thy tears: behold, I will heal thee: . . ."

"And I will add unto thy days fifteen years. . . ." (*Ibid.*, 20:5-6.)

Thus the Lord granted Hezekiah's request to extend his life. This, no doubt, was enjoyed by Hezekiah, for during these additional years he did many things. But there was one unforeseen occurrence that destroyed much of the good he had accomplished. Hezekiah sired a son who was twelve years of age

when his father passed away. This son, whose name was Manasseh, became king and ". . . did that which was evil in the sight of the Lord, after the abominations of the heathen. . . ."

" . . . he reared up altars for Baal, . . . used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

"Moreover Manasseh shed innocent blood very much, . . . [and] filled Jerusalem . . . in doing that which was evil in the sight of the Lord." (*Ibid.*, 21:2-3, 6, 16.)

As one reviews this account, one wonders, would it not have been better for Hezekiah to have submissively accepted the Lord's first decree, ". . . Set thine house in order; for thou shalt die. . . ." (*Ibid.*, 20:1.)

Father Adam set us a splendid example of following counsel. After Adam and Eve were driven out from the Garden of Eden, the Lord ". . . gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth." (Moses 5:5-7.)

Our attitude should be one of submissiveness to all of God's commandments. We need not indulge in self-sophisticated reasoning to justify our compliance with God's counsel. Our motivation should be based upon a desire to serve.

The late President Joseph F. Smith said if the President of the Church ". . . or somebody else gives counsel to some of our brethren, if it does not suit them exactly, they will begin to whine about it, and shed great crocodile tears, perhaps. I have heard of men shedding tears because they had received counsel from their brethren! And what is more, the men that shed tears and mourn over having received a little counsel, are the kind that do not carry it out; or, if they do, they tell why they did it—making somebody else responsible for their acts." (*Conference Report*, April 1899, p. 70.)

I believe that God wants his children to be happy and has charted the course through prophets for its attainment. I believe that true happiness will only come in this life by following his counsel. As someone has said, "Doing the will of God leaves no time for disputing about his plan."

We can learn another lesson from an incident in the Old Testament concern-

ing a captain in the Syrian army whose name was Naaman. Syria's armies had attacked ancient Israel, and Naaman had brought as a captive an Israelite maid who waited on his wife.

Naaman was a great soldier, but he was afflicted with leprosy. The little Israelite girl told her mistress about the Prophet Elisha who could heal her husband. So Naaman went to the Prophet Elisha, expecting a ceremonious reception. He was bitterly disappointed. Elisha didn't even go to the door to greet him; instead, he sent a servant with a message saying: "... Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." (2 Kings 5:10.)

This made Naaman very angry. He was disappointed; he expected Elisha to satisfy his vanity with some ritual in calling upon the Lord. He then questioned indignantly: Why the river Jordan? Are not there other rivers that are better? He turned to go away sullenly. Whereupon his servant spoke to him and said, "... if the prophet had bid thee to do some great thing, wouldest thou not have done it?" This question cleared Naaman's thinking, and he resolved to follow the prophet's advice, and he went down and dipped himself seven times in the river Jordan. His flesh came again like unto a little child, and he was clean. Naaman went back to the Prophet Elisha, filled with gratitude, and offered to pay him for making him whole. But Elisha knew it was by the power of God that Naaman was made well and declined the gift. (See *ibid.*, 5:13.)

You can imagine the joy that Naaman and his family experienced as a result of following the counsel and direction of the prophet.

A few years ago, a bishop from a small agricultural town visited my office to arrange for the dedication of the meetinghouse in his ward. During our conversation he told me that when he was advised by the brethren to build a meetinghouse, he had many doubts, since it was a small community with modest resources. He said, "I didn't have the slightest idea where the money was coming from, but following counsel, we started, and the funds came and now we are ready to dedicate, having all bills paid." Then he added, "And do you know, the tithing paid by those good Saints has increased over 600% during the three-year period!" I have never seen a person filled with more joy and satisfaction than this good bishop, who simply followed counsel.

Recently a member of the church building committee told me about a visit he had made to a new building project. This particular project had been completed with such efficiency and order that everyone viewed the achievement as an unbelievable feat. I was told that they did nothing dramatic to bring about the

accomplishment; they simply followed the counsel given through the program. He said further that "on this project, as on many others, the Lord's hand has been plainly manifested in procuring materials and performing the work. These fine people can testify that the building program is inspired of God. The workmanship is excellent, the people have grown spiritually, and there is a unity and oneness in the group, resulting from the united desire to follow direction."

Likewise, all of us should be eager to adopt and follow the suggested programs of the Church, for in this respect we demonstrate our willingness to heed counsel.

I pray that we will continue to cultivate a firm resolve, as demonstrated by Nephi when he declared, "... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

In the name of Jesus Christ. Amen.

Saturday Morning Session,
October 3, 1964

THE LIVING AND TRUE GOD

Marion G. Romney
Of the Council of the Twelve

My beloved brethren and sisters, seen and unseen—for I include you all in this salutation. I hope the Spirit will bear witness that I mean it, for I know that we are all brothers and sisters.

Under the title "The Living and True God," I purpose this morning to set forth the concept of God as known and taught by The Church of Jesus Christ of Latter-day Saints. The fact that one's understanding of God is the basis of his religion tends to make the subject itself somewhat controversial. This fact will, I hope, to your satisfaction account for any seeming intolerance in what I say. I don't want to be intolerant, and I don't think that I am. I do, however, earnestly desire to convey to you a clear explanation of the "Living and True God." And, although I remember reading of the furor raised by Paul when he attempted to do this same thing in Athens, and that they charged him with

being "... a setter forth of strange gods..." (Acts 17:18), still I feel somewhat as did Peter and John when they were commanded by the rulers of the Jews not to preach or teach any more in the name of Jesus. You will remember that they answered and said unto them, "... Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

"For we cannot but speak the things which we have seen and heard." (*Ibid.*, 4:19-20.)

I have sought, and I now seek and invite each of you to join with me in a prayer for guidance and for communion between the living and true God and you and me that we may all be edified.

The church's doctrine of the living and true God is based upon the experiences and teaching of its prophet founder, Joseph Smith, Jun. Speaking on this most important subject he once said:

"... we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

"And that he created man, male and female, after his own image and in his own likeness, ...

"And gave unto them commandments that they should love and serve him, the *only living and true God*, and that he should be the only being whom they should worship." (D&C 20:17-19. Italics added.)

This scripture was given in 1830. It is, therefore, modern scripture. However, the teachings in it are not new. That there is a God in heaven who created the heaven and the earth is taught in the first verse of the first chapter of the first book in the Bible. That he created man, male and female, in his own image is taught in the same chapter. That men should love and serve him and that he should be the only being whom they should worship is the substance of the first of the Ten Commandments. "Thou shalt have no other gods before me." (Exod. 20:3.)

What is new and distinctive in this modern scripture is the knowledge claimed by Joseph Smith for himself and for them for whom he spoke. "... we *know*," said he, "that there is a God in heaven. ..." (D&C 20:17. Italics added.) In making this declaration the Prophet spoke from personal experience.

Jesus had described God when he said to Philip, "... he that hath seen me hath seen the Father" (John 14:9), and Paul confirmed this truth when he wrote to the Hebrews that Jesus was the express image of his Father's person. (See Heb. 1:3.) The voice of God had been heard at the baptism of Jesus. It had also been heard by Peter, James, and John on the Mount of Transfiguration. But it remained for the boy Prophet Joseph Smith to both see and hear him at the

same time. This he did in the great vision which opened this last dispensation.

About the living and true God whom he saw and heard in that vision he wrote:

"... I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

Later the Prophet said of these two personages: "The Father has a body of flesh and bones as tangible as man's; the Son also; ..." (D&C 130:22.)

The Prophet Joseph Smith learned that the Father, whom he saw in the Sacred Grove at Palmyra, New York, in the spring of 1820, and of whom he claimed such certain knowledge in 1830, is the Father of the spirits of all men. This was made known to him in a revelation in which the Lord said that the inhabitants of the worlds, including this earth, "... are begotten sons and daughters unto God." (*Ibid.*, 76:24.) Through this and other modern revelation Joseph came to fully comprehend what Paul was talking about when he said to the Hebrews: "... we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9.)

This knowledge of God opened up to Joseph Smith, as it does to all of us, a vision with infinite promise. We all know that like begets like and that for the offspring to grow to the stature of his parent is a process infinitely repeated in nature. We can therefore understand that for a son of God to grow to the likeness of his Father in heaven is in harmony with natural law. We see this law demonstrated every few years in our own experience. Sons born to mortal fathers grow up to be like their fathers in the flesh. This is the way it will be with spirit sons of God. They will grow up to be like their Father in heaven. Joseph taught this obvious truth. As a matter of fact, he taught that through this process God himself attained perfection. From President Snow's understanding of the teachings of the Prophet on this doctrinal point, he coined the familiar couplet: "As man is, God once was; as God is, man may become." This teaching is peculiar to the restored gospel of Jesus Christ.

The Prophet Joseph considered a knowledge of God to be of such importance that, in setting forth the beliefs of the Church, he placed it at the head of the list—"We believe in God, the Eternal Father, ..." (Articles of Faith.)

One with such a knowledge is in the way of eternal life, for, according to the teachings of Jesus, "... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Having

such knowledge, one is assured that God, although infinite and eternal, the framer of heavens and the earth and all things that in them are, being the possessor of all power, all wisdom, and all understanding, being more intelligent than all other beings, is, nevertheless, an individual—an understanding, kind, and loving parent ready to hear and minister to the needs of his children—that he is not merely some unthinkable, unknowable, indefinable, far-off, distant force. When one with such a knowledge prays, he knows that he is praying to some one and not just to some thing.

For want of a knowledge of the true and living God, this world is today dying. And please do not be deceived. Such a knowledge is not widespread. It is true that, in their great concern about world conditions, men are almost frantically proclaiming from the pulpit, the platform, over the air, and through the press that a return to God is the only way out of our difficulties. The tragedy is their cries, like Paul's trumpet of uncertain sound, are unheeded. Now the obvious reason is that neither the



Leo A. Larson, Page, Arizona, stake Sunday School superintendent, and wife Lillis, stake Junior Sunday School coordinator.

trumpeters nor the hearers know the God to whom we must return. They use the familiar term with which we are all so well acquainted. But when they attempt to define the God to whom they would have us return, they reveal a woeful lack of knowledge concerning the living and true God. Frequently they actually deny him.

The present world situation is not unlike that which prevailed in Athens, as portrayed in Paul's great sermon preached on Mars' hill. As he stood there, his spirit stirring within him as he beheld the city given wholly to idolatry, he cried:

"... Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotion, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-23.)

Following this poignant but deserved thrust, Paul declared that God had made the world and all things therein and was therefore Lord of heaven and earth, that

both he (Paul) and his hearers were the offspring of God, in whom they lived and moved and had their being.

To us it seems almost incredible that in Paul's day men could have believed that graven images of gold or silver or stone fashioned by men's device were gods. And yet, the evidence indicates that many today are as far afield in their concepts and belief in God as were the Athenian philosophers and populace in that day so long ago when Paul chided them on Mars' hill about worshipping a god whom they admittedly did not know; for instance (and now I cite these examples not by way of contention but to illustrate how the concepts of men of the world differ from the true concepts of the living and true God), in a modern book an eminent scientist, whose purpose is altogether commendable, wrote the book to prove that there is a God and in that book appears this statement:

"Any effort to visualize God reveals a surprising childishness. We can no more conceive Him than we can conceive an electron." (Lecomte de Nouy, *Human Destiny*, p. 188.)

And then to account for the birth and development of moral man, the author says that he was forced, and I quote, to admit "that the only possible logical interpretation of the facts coincided with that which recognized the existence of God; ... We therefore," I continue to quote, "used the consecrated name (God), but avoided as much as possible any anthropomorphic idea." (*Ibid.*, pp. 201-202.)

Another writer says this: "Man makes God in his own image. ... When man believes that God is personal," he says, "he believes rightly. [But] to say that God is 'a person' is no doubt an error." (Maude Royden, *The Garvin Lectures*, 1949, p. 45.)

These statements indicate that their authors and those who hold their views neither know nor believe in the living and true God preached by Paul and Joseph Smith. Is it not a great tragedy for men today to be walking in such darkness when they might be walking in the light if they would but look and see? This situation brings to mind the Savior's statement: "The light shineth in darkness, and the darkness comprehendeth it not; ..." (D&C 88:49.)

In connection with this statement the Lord added another phrase which I love. "... nevertheless," he says, "the day shall come when you shall comprehend even God, being quickened in him and by him." (*Ibid.*)

This world would be, comparatively, a heaven if men could be brought to understand and know the living and true God. They who are able to receive and who do receive the restored truth concerning God are literally transformed by their knowledge of, and faith in, him. They are drawn upward from the carnal state of fallen man, as it were, and

brought back, to a degree at least, into the presence of God. They develop unshakable faith in him. They seek him with certain confidence. They put their trust in him, and he never fails them. In him are their hope and their strength. Envy, greed, hate, lust, and unrighteous ambition flee from them. They grow in virtue, patience, brotherly kindness, charity, and love, and their eyes are single to the glory of God. The principal objective in their lives becomes to keep the commandments of God, thus ridding themselves of sin, for they realize that no unclean thing can enter into his presence; and to return into that presence becomes the supreme faith and hope of their existence.

Into their hearts comes a great concern for the welfare of their fellow men. They set about not to conquer them, not to take advantage of them, not to gain temporal and worldly power at their expense, but to take to them the glorious knowledge of the living and true God which they themselves possess. This they do that their fellows may experience and enjoy the transformation which has come into their lives.

There is nothing other than a knowledge of the living and true God which will give men incentives strong enough to induce them to root out of their lives the wickedness which has brought us to the brink of the cataclysm on which we totter.

Earnest attention to God's revelations of himself is of first importance to every human being. To disbelieve in him, in the light of the plain and certain knowledge he has revealed of himself and which is available to us, is a great evil for which men will be held accountable. Full acceptance of him would work in every man the same transformation it worked in the people of Enoch, in Saul of Tarsus, in Alma, in Joseph Smith and his followers—a transformation which will eventually come and which will establish peace on the earth.

Now, in conclusion, as a special witness, I want to leave my testimony with each of you, and I have in mind all of you who are present and you who are beyond the confines of this building. I personally know "... that there is a God in heaven, who is infinite and eternal, ... that he created man, male and female, after his own image and in his own likeness ..."; that in these latter days he has revealed himself anew; and that he is "... the only living and true God, ..." (*Ibid.*, 20:17-19.)

I have obtained this knowledge and testimony through the same means that Peter, Paul, Joseph Smith, and tens of thousands of others have received it—by the witness of the Holy Spirit to my soul. I testify to each of you that you can obtain like knowledge and testimony for your individual selves if you will but humble yourselves and in faith and sincere prayer seek it.

We are all the children of our Father in heaven. It is inherent in our beings to have faith in him, to believe that he is. It was this kind of faith that prompted Joseph Smith, acting upon the assurance of James—"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) It was this that led the Prophet to seek wisdom in prayer. As a result he received a revelation in which the living and true God appeared to him. He received that revelation not just for himself alone but for you and for me and for every living soul in this earth.

God has not left us to grope in darkness. His words do not fail. If we will but ask him in sincerity and faith, he will make known to each of us the reality of himself. We can, if we will submit to his spirit, know for a certainty that he is the true and the living God.

As one of the least of his humble servants, I bear this witness to you in the name of Jesus Christ. Amen.

THIS NATION UNDER GOD

Thorpe B. Isaacson

Assistant to the Council of the Twelve

My dear brothers and sisters and friends, as always I deeply need the blessings of the Lord, and may I please plead with you to have a silent prayer in your heart for me.

This great choir always touches us and lifts us up—a great credit to the Church. Many millions every weekend enjoy their beautiful music. It would be difficult to tell how many lives they have truly affected.

We miss President McKay very much, but I know we have his blessings and his prayers and his support. He has taught us very well. Those of us here assembled and those following the conference by radio and television greatly appreciate his leadership and his example. Yes, we recognize him as a prophet of God. Truly, there is a prophet on the earth. There is a prophet in our midst, and we pray for his well-being.

I ask each of you now to consider with me for a few moments one of our most precious possessions—our citizenship in the United States of America, this nation under God.

A very fine man who came to the United States a few years ago from a foreign country and who now has his citizenship papers remarked to me that next to God and his loved ones, he considered his citizenship in the United States as his most precious and priceless possession. Yes, his most precious and priceless possession! He said he loved the United States and was grateful for the freedom that it afforded him, because, you see, he had lived in a country where he did not know that freedom. When he said that he loved the United States and that he thanked God for his citizenship in this country, he said it with every fiber of his soul. He said he would fight for this country and this freedom, even if it meant his own life. He said that every citizen of the United States ought to feel that way; and if he did feel that way, talked that way, and loved that way, we would have no problem from within and no fear from without. Yes, this nation under God means exactly what it says.

Let me quote from the Doctrine and Covenants:

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (D&C 58:2.)

The Constitution of the United States is a document from inspired men. On August 6, 1833, the Church received a revelation that has gone far to establish a fixed attitude toward the Constitution and laws of the United States. Then came the word of the Lord:

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them." (*Ibid.*, 98:4.)

On December 16 of the same year the Lord again made it known to his people that the law should not be taken into their own hands, and that "... it is not right that any man should be in bondage one to another." (*Ibid.*, 101:79.)

Man could not so act save he live in a land of law, for only in a land of law can there be freedom as we know it.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (*Ibid.*, 101:80.)

This revelation has a powerful influence in shaping the views of Latter-day Saints toward the Constitution of the United States, and it should also have a great influence on every citizen, for the Lord suffered it to be by the hands of wise men.

Section 134 of the Doctrine and Covenants declares the need for civil governments and the necessity that we honor and uphold such governments.

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for

their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; . . .

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, . . . but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience." (*Ibid.*, 134:1-5.)

One of our great United States Senators had this to say regarding the laws of the land:

"It is a form of anarchy to say that a person need not comply with a particular statute with which he disagrees. Ours is a government of laws, not men, and our system cannot tolerate the philosophy that obedience to law rests on the personal likes or dislikes of any individual citizen whether he supports or opposes the statute in question." (Senator Richard Russell of Georgia.)

Now quoting from the Doctrine and Covenants again: "I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free." (D&C 98:8.) Note the stress constantly placed on the word free.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; . . . (*Ibid.*, 98:10.)

This nation under God cannot condone communism in the least degree. There is not such a thing as "a little communism." It is the greatest threat to America today. Belief in God is the foundation of America. Oh, how proud we should be of our Pilgrims, Puritans, and pioneers. It was their belief in God that drove them forward, for without that faith and that belief they could not have continued.

One great man recently dreamed of a country where there would be no north, no south, no east, and no west, but where all would be united in the country, where the principles would be for the benefit of all the people.

Recently, there was published the following editorial in the *Deseret News*, and I quote:

"This nation's reliance on a Supreme Being has been acknowledged in such historical documents as the Mayflower Compact and the Declaration of Independence. Lincoln's Gettysburg Address, our National Anthem, and the constitutions of 49 of our 50 states all included direct reference to God.

"More recently the words 'under God' have been added to our Pledge of Allegiance.

"Now there is a proposal before Congress to acknowledge the divine guidance of our nation's Constitution by adding these same words—'under God'—to its preamble. This would be a proper change.

"Lately there has been altogether too much talk about eliminating any reference to deity from our public life. Those who support this notion have received considerable encouragement from the recent United States Supreme Court rulings against Bible reading and the use of the Lord's Prayer in public schools.

"But this must not be allowed to make us forget that we are a nation under God and a nation founded on vital Christian principles. Indeed some 2500 years ago a prophet declared that America will remain free and prosperous only so long as its people are righteous. . . .

"Adding 'under God' to the preamble to the Constitution would be a fitting reminder of the need of spirituality in our public affairs." (Editorial entitled "One Nation under God," *Deseret News*, August 29, 1964.)

Communism does not so agree, and therefore we cannot accept communism in any degree. This is no doubt the feeling of representatives and candidates of both major political parties in this country. They feel the same way. Communism has caused us a great deal of anxiety and concern, and today it is the greatest threat facing the world. We cannot accept or uphold communism in any degree, shape, way, or form.

"Our nation was founded by bold and brave men who were unafraid to speak out." We should not forget that those men were raised up by God himself at that time to perform this great service, which has proved to be such a bulwark of strength to this country. "We should not forget that those men who signed the Declaration of Independence were by that act endangering their property and even their lives.

"I often wonder what has become of the great voices of our Judeo-Christian tradition—voices like those of Jeremiah

and Ezekiel, Daniel and Micah, who fearlessly assailed national evils—and specifically, not in generalities. Voices like that of Nathan, who condemned a king's wrongdoing to his face. Voices like that of John the Baptist, who denounced the immorality and corruption of a royal court, even though he knew it might cost him his head.

"Christianity grew because its adherents were not silent. . . ."

Perhaps we as Americans might ask ourselves whether we are displaying moral courage equal to the crying condition of today. "The world is changed by those like Martin Luther, who cried, 'Here I stand. I can do no other.'

"The power to speak out is ours for the taking. The same Simon Peter who cringed before the servant girl's accusations that he was one of Christ's disciples later became one of those who, the record says, 'turned the world upside down.'" ("A Time for Moral Courage," Billy Graham. *Reader's Digest*, July 1964, p. 49.)

Now quoting from the Book of Mormon:

"For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off.

"Behold, this is a choice land, and whatsoever nation shall possess it [Listen to this promise] shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Ether 2:10, 12.)

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations." (2 Nephi 10:11-12.)

Take note of that promise. That is why we cannot accept communism.

Quoting again from the Book of Mormon:

"And he that fighteth against Zion shall perish, saith God.

"For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words." (*Ibid.*, 10:13-14.)

In the Declaration of Independence our founding fathers deliberately specified why we as individuals have rights:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

Based on the concept that rights of every individual man, woman, and child

on the face of the earth come from God, not from the state, they enunciated that the purpose of government is to protect the God-given rights of the human being. (Not governments as masters, but governments as servants.)

Shortly after the Constitution was signed in Independence Hall, Philadelphia, September 17, 1787, a woman asked Benjamin Franklin:

"What have we got, Dr. Franklin?"

He replied, "Madam, we have a republic." Then he hesitated and said, "If we can keep it."

We speak of peace. "Peace is God on both sides of the table in a conference. It is putting the power of good will to work. It is sanity, maturity, and common sense in human relationships. It is patience. It means keeping our tempers and rising above petty irritations. . . . It is a mighty faith in the goodness of God and the potential greatness of man." (*The New Book of the Art of Living, "The Art of Peace."*)*

Here is a creed that perhaps every one of us might adopt.

We believe in the United States of America without reservations. This nation under God is my home, my country, my hope, and my concern. Here I work and rest and pray, and here I build and dream. Here my toil is rewarded by an unmatched abundance for my well-being. Here I have freedom to live, to think, to worship. That freedom is mine yet, guaranteed by the law in this nation under God. Here I am a part of the government, able to vote, to serve, and to carry my share of the common load.

God grant us wisdom and strength to safeguard our country's welfare and to develop a devotion to measure up to this country's greatness.

God bless America. May we live in such a way that next to God and our loved ones, as my good friend said to me, this country, this nation under God, will be nearer and dearer to us, I humbly pray in the name of Jesus Christ. Amen.

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THREE THREATENING DANGERS

Ezra Taft Benson
Of the Council of the Twelve

Some years ago President Joseph F. Smith, a prophet of the Lord, warned that "There are at least three dangers that threaten the Church within. . . ." (*Gospel Doctrine*, p. 312.) He also counseled the Authorities of the Church to

warn the people unceasingly against them.

These dangers are:

Flattery of prominent men in the world,

False educational ideas,

Sexual impurity.

I should like to comment briefly on these three dangers.

First, the *flattery of prominent men in the world*:

The Master warned, "Woe unto you, when all men shall speak well of you!" (Luke 6:26.)

As Latter-day Saints we have been driven, mobbed, misunderstood, and maligned. We have been a peculiar people. Now we are faced with world applause. It has been a welcome change, but can we stand acceptance? Can we meet the danger of applause? In the hour of a man's success applause can be his greatest danger.

There is, of course, nothing wrong with being honored by men, if one is being honored for a good thing, if one comes to these honors through righteous living, and if, while holding these honors, one lives honorably. One should strive to have wide influence for good.

However, virtue is not the only basis for being singled out and promoted. As the world gets more wicked, a possible way to attain worldly success may be to join the wicked. The time is fast approaching when it will require great courage for Latter-day Saints to stand up for their peculiar standards and doctrine—all of their doctrine, including the more weighty principles such as the principle of freedom. Opposition to this weighty principle of freedom caused many of our brothers and sisters in the pre-existence to lose their first estate in the war in heaven.

We are far removed from the days of our forefathers who were persecuted for their peculiar beliefs. Some of us seem to want to share their reward but are oftentimes afraid to stand up for principles that are controversial in our generation. We need not solicit persecution, but neither should we remain silent in the presence of overwhelming evils, for this makes cowards of men. We should not go out of the path of duty to pick up a cross there is no need to bear, but neither should we sidestep a cross that clearly lies within the path of duty.

We are in the world, and I fear some of us are getting too much like the world. Rather than continue a peculiar people, some are priding themselves on how much they are like everybody else, when the world is getting more wicked. The Lord, as he prayed for his Apostles, said, "... the world hath hated them, because they are not of the world, even as I am not of the world." (John 17:14.) As Latter-day Saints, we too have been called out of the world.

Some things are changeless—priceless. We must anchor ourselves to the eternal

verities of life, for life is eternal. The honors of men more often than not are fleeting. Anxious to run after the honors of office or succumb to the pressures of public glamor and worldly acclaim, some of us are no longer willing to stand up for all the principles of the gospel. We seek to justify our unrighteousness by claiming that if only we can get title or position, then think of the good we can do. Hence we lose our salvation en route to those honors. We sometimes look among our numbers to find one to whom we can point who agrees with us, so we can have company to justify our apostasy. We rationalize by saying that some day the church doctrine will catch up with our way of thinking.

Seeking the applause of the world, we like to be honored by the men the world honors. But therein lies real danger, for oftentimes, in order to receive those honors, we must join forces with and follow those same devilish influences and policies which brought some of those men to positions of prominence.

More and more the honors of this world are being promoted by the wicked for the wicked. We see this in publicity and awards that are given to movies, literature, art, journalism, etc. We see in our own newspapers widely read columnists carried who advocate one-world socialism, who have been consistently caught in falsehoods, and who continually parrot the communist line. Less and less we see the virtuous rewarded by the world, and when they are, oftentimes it almost seems to be done insidiously in order to get us to swallow the many evils for which the wicked are even more profusely honored.

Yes, President Joseph F. Smith was right. Today we are being plagued with-in by the flattery of prominent men in the world.

Second, *false educational ideas*:

During the past several years many of our institutions of learning have been turning out an increasing number of students schooled in amorality, relativity, and atheism—students divested of a belief in God, without fixed moral principles or an understanding of our constitutional republic and our capitalistic, free enterprise economic system. This follows a pattern which was established years ago at some of our key colleges that produced many of the teachers and leaders in the educational field across the country today.

The fruits of this kind of teaching have been tragic, not only to the souls of the individuals involved but also to the parents and even to our country. We saw these tragic fruits with some of our boys in Korea.

When a survey was recently made among students asking which they would prefer, nuclear war or surrender to the communists, those campuses scored highest for surrender who had been most permeated by these cowardly teachings

of false economic principles, atheism, and amorality. On one very liberal college campus over 90 percent favored surrender. Other surveys on moral standards are equally alarming. More disturbing is the fact that the more college courses the students take on these campuses, the worse their thinking seems to become. Freshmen who have just left home or work do not seem as fully permeated with the brainwashing as the seniors.

Some alumni of various schools have expressed concern. One alumnus from Yale wrote a book a few years ago entitled *God and Man at Yale*. Another group (which includes Teddy Roosevelt's hero son Archibald) from Harvard University established the Veritas Foundation and wrote a book, *Keynes at Harvard*, explaining the degree to which the destructive Fabian economic philosophy has permeated educational institutions and government. Concerned educators have begun to write books. Professor E. Merrill Root authored *Collectivism on the Campus and Brainwashing in the High Schools*. Dr. Max Rafferty, now state superintendent of schools in California, wrote *Suffer Little Children and What They Are Doing to Your Children*.

In the school history textbooks of recent years, some of the greatest phases in American history have been dropped. *This Week Magazine* recently surveyed history books issued before 1920 and since 1920. Patrick Henry's famous words, "Give me liberty or give me death," appeared in twelve out of the fourteen earlier texts, but in only two out of the forty-five recent texts. Perhaps this might help explain the percentage of students who are willing to surrender to communism.

The whole process can be quite insidious. Young people know that the best jobs are available to college graduates. They want to do well at school. When exam time comes, they must give back to the teacher what the teacher wants. Now under the guise of academic freedom—which some apparently feel is freedom to destroy freedom—some teachers reserve to themselves the privilege of teaching error, destroying faith in God, debunking morality, and depreciating our free economic system. If questions reflecting the teacher's false teachings appear on the exam, how will the student answer who believes in God and morality and our Constitution? One student put on his exam paper what he knew the professor wanted to see, but then the student added a little p.s. which said, "Dear Professor So and So: I just want you to know I don't believe one word of what I just wrote above."

These kinds of professors are not concerned about the truth or even giving both sides of a question that only has one right answer. They weight the scales on the side of falsehood. If they can see there is another side, it usually gets but

passing and belittling reference. To give the impression that they are objective, these professors often invite someone to present a different point of view in one lecture, while the professor spends the whole semester pointing out the other side.

Now truth, if given as much time and emphasis as error, will invariably prove itself. And if our young students could have as much time studying the truth as they and some of their professors have had time studying error, then there would be no question of the outcome. The problem arises when under the pressure of a heavy course of study and the necessity of parroting back what certain professors have said, the student does not have the time or take the time to learn the truth. If he does not learn the truth, some day he will suffer the consequences. Many an honest student, after graduation, has had to do some unlearning and then fresh learning of basic principles which never change and which he should have been taught initially.

Now these false educational ideas are prevalent in the world, and we have not entirely escaped them among teachers in our own system. There are a few teachers within the Church who while courting apostasy still want to remain members in the Church, for being members makes them more effective in misleading the Saints. But their day of judgment is coming, and when it does come, for some of them it would have been better, as the Savior said, that a millstone had been put around their necks and they had drowned in the depths of the sea, than to have led away any of the youth of the Church.

The Lord has stated that his Church will never again be taken from the earth because of apostasy. But he has also stated that some members of his Church will fall away. There has been individual apostasy in the past, it is going on now, and there will be an even increasing amount in the future. While we cannot save all the flock from being deceived, we should, without compromising our doctrine, strive to save as many as we can. For as President Clark said, "We are in the midst of the greatest exhibition of propaganda that the world has ever seen . . ."

Parents, stay close to your children; you cannot delegate your responsibility to the educators no matter how competent they may be. Parents have a duty to train their children, to talk over their problems with them, to discuss what they are learning at school. And it is neither wise nor safe, as President Stephen L. Richards stated, to leave the determination of our educational system and policies exclusively to the professional educators.

Students, study the writings of the prophets. Fortunately, the consistent position taken over the years by the

prophets of the Church on vital issues facing this nation have recently been compiled in an excellent book entitled *Prophets, Principles and National Survival* [by Jerrel L. Newquist].

Students, pray for inspiration and knowledge. Counsel with your parents. Let Sunday be the day to fill up your spiritual batteries for the week by reading good church books, particularly the Book of Mormon. Take time to meditate. Don't let the philosophies and falsehoods of men throw you. Hold on to the iron rod. Learn to sift. Learn to discern error through the promptings of the Spirit and your study of the truth.

Yes, false educational ideas are a serious threat today.

Third, *sexual immorality*:

Sexual immorality is a viper that is striking not only in the world, but in the Church today. Not to admit it is to be dangerously complacent or is like putting one's head in the sand. In the category of crimes, only murder and denying the Holy Ghost come ahead of illicit sexual relations, which we call fornication when it involves an unmarried person, or the graver sin of adultery when it involves one who is married. I know the laws of the land do not consider unchastity as serious as God does, nor punish as severely as God does, but that does not change its abominableness. In the eyes of God there is but one moral standard for men and women. In the eyes of God chastity will never be out of date.

The natural desire for men and women to be together is from God. But such association is bounded by his laws. Those things properly reserved for marriage, when taken within the bonds of marriage, are right and pleasing before God and fulfill the commandment to multiply and replenish the earth. But those same things when taken outside the bonds of marriage are a curse.

No sin is causing the loss of the Spirit of the Lord among our people more today than sexual promiscuity. It is causing our people to stumble, damning their growth, darkening their spiritual powers, and making them subject to other sins.

Recently, a young man commented that if he quit reading books, watching TV, seeing movies, reading newspapers and magazines, and going to school, there was a chance he might live a clean life. And this explains, in large part, the extent to which this insidious evil has spread, for the world treats this sin flippantly. These evil forces build up your lust and then fail to tell of the tragic consequences. In so many movies the hero is permitted to get away with crime so long as he can joke about it, or explain he was powerless to do anything, or else at the close of the movie show forth one minimal virtue that is supposed to cover over the grossest of sin. Many of our prominent national magazines pander to the baser side, but

then try to cover for themselves by including other articles, too.

So garbled in values have our morals become that some youth would not dare touch a cigaret but freely engage in petting. Both are wrong, but one is infinitely more serious than the other.

Parents should give their children specific instructions on chastity at an early age, both for their physical and moral protection. Years ago President David O. McKay, God bless him, read a statement written by Mrs. Wesley to her famous son John. I commend it to you as a basis for judgment pertaining to the matter of chastity. "Would you judge of the lawfulness or unlawfulness of pleasure? Take this rule: Now note, whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, takes off your relish for spiritual things, whatever increases the authority of the body over the mind, that thing is sin to you, however innocent it may seem in itself."

May I suggest some steps to avoid the pitfalls of immorality:

(1) Avoid late hours and weariness. The Lord said retire to your bed early (D&C 88:124), and there are good reasons for that. Some of the worst sins are committed after midnight by tired heads. Officers in the wards and stakes, branches and missions should not keep our people, especially our youth, up late at night even for wholesome recreation.

(2) Keep your dress modest. Short skirts are not pleasing to the Lord, but modesty is. Girls, do not be an enticement for your downfall because of your immodest and tight-fitting clothes.

(3) Have good associates or don't associate at all. Be careful in the selection of your friends. If in the presence of certain persons you are lifted to nobler heights, you are in good company. But if your friends or associates encourage base thoughts, then you had best leave them.

(4) Avoid necking and petting like a plague, for necking and petting is the concession which precedes the complete loss of virtue.

(5) Have a good physical outlet of some sport or exercise. Overcome evil with good. You can overcome many evil inclinations through good physical exertion and healthful activities. A healthy soul, free of the body-and-spirit-dulling influences of alcohol and tobacco, is in better condition to overthrow the devil.

(6) Think clean thoughts. Those who think clean thoughts do not do dirty deeds. You are not only responsible before God for your acts but also for controlling your thoughts. So live that you would not blush with shame if your thoughts and acts could be flashed on a screen in your church. The old adage is still true that you sow thoughts and you reap acts, you sow acts and you reap habits, you sow habits and you reap a character, and your character deter-

mines your eternal destiny. "As a man thinketh, so is he." (See Prov. 23:7.)

(7) Pray. There is no temptation placed before you which you cannot shun. Do not allow yourself to get in positions where it is easy to fall. Listen to the promptings of the Spirit. If you are engaged in things where you do not feel you can pray and ask the Lord's blessings on what you are doing, then you are engaged in the wrong kind of activity.

Yes—avoid late hours; dress modestly; seek good associates; avoid necking and petting; have a good physical outlet; think good thoughts; pray.

May the Lord bless us as a people. We have taken upon us sacred covenants. We must be faithful. We are in the world, it is true, but we must not partake of the evils of the world. Let us be ever on guard against the flattery of prominent men in the world, false educational ideas, and sexual impurity. I humbly pray in the name of Jesus Christ. Amen.

Saturday Afternoon Session,
October 3, 1964

SALT OF THE EARTH

Delbert L. Stapley
Of the Council of the Twelve

After Jesus began his earthly mission and acquired a faithful following of devoted disciples, he went up into a mountain and there taught many important principles and truths which touch upon varied but vital matters pertaining to man's temporal and spiritual welfare and happiness.

I desire to discuss with you just one admonition taken from our Lord's renowned Sermon upon the Mount.

Said Jesus to his disciples: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matt. 5:13.)

For what purpose does Christ refer to his disciples as the "salt of the earth"? This scripture is not an idle nor insig-

nificant statement, but to the contrary is profound and most meaningful. We are all acquainted with the savoring effect salt has in the seasoning of foods to make them more palatable to the taste, therefore, desirable and satisfying to eat.

Is the Savior suggesting to his disciples in this declaration that, abiding fully by the gospel plan of life and salvation, they can acquire a savoring spiritual influence for good in the lives of all with whom they associate and labor?

I have heard men explain this teaching of our Lord by saying that in olden times salt, not refined as we have it today, but acquired in its natural state, was washed out and used to season food. When only the worthless tallings or residue remained, it was tossed upon the walkways to be trodden down by the feet of men.

I have searched the scriptures for a more complete understanding of Christ classifying his disciples as the "salt of the earth" and share with you the essential facts of my study and prayerful meditation.

The Gospel according to Mark contributes this additional thought by Jesus: "... Have salt in yourselves, and have peace one with another." (Mark 9:50.) And Luke, the physician, records this same teaching, then cites this further admonition by our Lord: "... He that hath ears to hear, let him hear." (Luke 14:35.)

Salt symbolized to the Hebrews purity and fidelity, also an unbreakable league of friendship. It was no doubt with this knowledge that Christ used the metaphor to drive home a doctrinal point his disciples could understand.

The Apostle Paul writing to the Colossian Saints counseled, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6.)

The Book of Mormon record of Christ's visit to the Nephites reveals little more concerning the "salt of the earth" status of his disciples. It does, however, confirm the biblical statement and contributes this thought, "but if the salt shall lose its savor wherewith shall the earth be salted? . . ." (3 Nephi 12:13.)

The scriptures which I have quoted or referred to furnish but a glimpse of the meaning of this significant and profound statement of our Lord, but not a fulness of understanding. The fulness of that knowledge was reserved for the Dispensation of the Fulness of Times, or the era in which we live. It is found in a revelation of the Lord given to the Prophet Joseph Smith on December 16, 1833, at Kirtland, Ohio. In this important doctrinal disclosure the Lord said:

"When men are called unto mine everlasting gospel, and covenant with



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an everlasting covenant, they are accounted as the salt of the earth and the savor of men;

"They are called to be the savor of men; therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing only to be cast out and trodden under the feet of men." (D&C 101:39-40.)

This revelation is most enlightening. It is worthy of careful and prayerful study. It is a clear explanation and interpretation of Christ's statement which can be understood and which people accept as a correct guide to improve their personal lives and thus qualify them as the savor of men.

Now let us carefully analyze the important elements of this revelation and briefly outline the course man must follow to achieve the spiritual strength and personal influence which prepare him to become "the savor of men."

"When men are called," said Jesus, "unto mine everlasting gospel, . . ." (*idem*), which gospel, the Apostle Paul declared, ". . . is the power of God unto salvation to every one that believeth. . ." (Rom. 1:16.)

The everlasting gospel, then, is God's saving plan and way of life for all his children upon the earth.

The Lord, through personal visits and by the ministration of angels, also by inspiration and revelation of the Holy Spirit, restored through the Prophet Joseph Smith the true and everlasting gospel of our Redeemer.

When an individual truly repents and is baptized by an authorized servant of God into the true Church of Christ and receives the Holy Ghost by the laying on of hands by those possessing the Holy Melchizedek Priesthood, he has entered into the everlasting gospel and becomes a member of God's Church and kingdom. By accepting the covenant of baptism, each convert obligates himself or herself to serve the Lord, to do his will, and to keep his commandments. This is the first qualifying step for the application of "the salt of the earth" status.

The second step is to ". . . covenant with an everlasting covenant. . ." (D&C 101:39.) As we gain knowledge of the revelations, we learn that the gospel

contains many covenants vital to the eternal welfare of man. This statement, therefore, has a plural connotation which I will explain.

But again, let me restate, every baptized person into the true Church of Christ enters into an everlasting covenant to serve the Lord, to do his will, and to keep his commandments. Repentance and baptism by water and the receiving of the Holy Ghost afford entrance into the kingdom of God, and the convert, now a disciple of Christ, has entered through the gate into the straight and narrow way which leads to life eternal.

" . . . yea," said Nephi, an early Nephite prophet, "ye have done according to the commandments of the Father and the Son; and ye have received the Holy Ghost, which witnesses of the Father and the Son, unto the fulfilling of the promise which he hath made, that if ye entered in by the way ye should receive."

Then Nephi continues with this warning and counsel:

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save."

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life."

"And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. . ." (2 Nephi 31:18-22.)

Therefore, my beloved brethren and sisters and friends, after baptism and confirmation into the kingdom of God, according to Nephi, we must press forward with a steadfastness in Christ and endure to the end to gain eternal life. For by these first steps of repentance, baptism, and the receiving of the Holy Ghost, all requirements are not completed to obtain a fullness of glory in the eternal mansions of our Heavenly Father. Baptism alone does not fully prepare a person for eternal glory as many people are wont to believe.

There are other important covenants of an everlasting nature included in the fullness of the gospel of Christ which vitally concern man's future well-being and happiness. These cove-

nants are eternal in nature. However, they are to be received and accepted in mortal life by all mankind possessing such knowledge and desiring eternal glory. It is also necessary for them to meet all the conditions and requirements and to fulfill every obligation appertaining to each gospel covenant to find joy and happiness both here and hereafter.

The Lord, through Moses, admonished the children of Israel ". . . to observe the sabbath throughout their generations, for a perpetual covenant" with their Israel. (See Exod. 31:16.)

The Ten Commandments given to Moses on Mt. Sinai are referred to in scripture as a covenant with the house of Israel. (See *ibid.*, 34:28.)

Every son of God who receives by ordination the Holy Melchizedek Priesthood is bound by an oath and covenant to keep faithfully all the commandments of God and to magnify his calling in the priesthood, which calling is a personal gift of God's power to him to officiate according to the spirit of his office and calling.

Every worthy church member privileged to enter the temples of the Lord for his or her endowment blessings accepts covenants and obligations of the most sacred nature, revealed of God for the glory of his children.

Every couple kneeling across the altar from each other in the temples of God for holy marriage enters into a covenant of the highest order, which is God's order, and which sealing and covenant is for time and for all eternity.

There are other covenants and obligations growing out of the endowment as well as the marriage contract which are binding upon the individuals concerned, and their obedience thereto assures the sanctifying influence and power of the Spirit and the spiritual renewing of their bodies in preparation for the blessings and glories which are to come.

The Lord Jesus Christ, just before his crucifixion upon the cross, gave the sacred ordinance of the Sacrament, which, in its very nature and purpose, is a covenant. It is an ordinance in which all faithful members of the Church can participate. In partaking of the sacramental emblems, all partakers witness unto God the Father and also unto each other that they will take upon them the name of his Son. They also covenant to always remember him and to keep the commandments which he has given them, and in so doing they have the blessed promise that his Spirit will always be with them.

I hope these few scriptural quotes and statements, also the following teachings and observations from the revelations, will help us understand more perfectly what the Lord means to covenant with an everlasting covenant.

We must keep in mind, however, as I have mentioned before, that in connection with all covenants there are conditions, requirements, and obligations which bind us to a course of righteous living and doing. It is in the meeting and fulfilling of these conditions, requirements, and obligations which build Christlike character in an individual and make possible a savoring effect for good and righteousness in the lives of people. When this sanctified state and spiritual motivation are achieved, we are then accounted, as Jesus said, "... the salt of the earth and the savor of men"; (D&C 101:39.)

Christ applied this metaphorical teaching to his disciples to convey a spiritual idea and ideal. "... to be trodden under the feet of men" (Matt. 5:13) means to trample divine things underfoot by failure to live according to revealed truth and the light which God has given for the temporal welfare as well as the eternal well-being, joy, and happiness of his people.

Jesus followed the statement to his disciples regarding their being designated "the salt of the earth" by an analogous and associated statement which gives significance and emphasis to the "salt of the earth" status.

Said the Lord: "Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (*Ibid.*, 5:14-16.)

Those then who are the "salt of the earth" are also the light of the world, and the radiance of that light, shining through their good works to mankind, glorifies our Eternal Father and strengthens his work and kingdom on the earth.

One of the best compliments an individual can say of another is that he or she is the "salt of the earth." It is most meaningful and suggests unquestioned Christlike character and conduct, uprightness, honesty, spirituality, sincerity of purpose, dignity, and other noble character virtues and qualities patterned after the divine nature of our Heavenly Father.

In another revelation given through the Prophet Joseph Smith at Kirtland, Ohio, on February 24, 1834, the Lord had this to say in admonition and counsel to his people:

"And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them.

"But verily I say unto you, that I

have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

"And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

"But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

"For they were set to be a light unto the world, and to be the saviors of men;

"And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men." (D&C 103:4-5, 7-10.)

In the light of this revelation, as we view conditions among men and nations today, we realize the world needs more "salting." Who, then, or which group can help guide the people of the world to freedom and peace? The way to peace, brotherhood, and happiness is for the Saints of the Most High God to set an example in spiritual living and doing as to savor the souls of men in righteousness, truth, and brotherhood. Therefore, we who have membership in the Church of Christ and possess the gospel of peace and salvation have this privilege, responsibility, and challenge.

Let us, therefore, become more faithful, obedient, and exemplary in all our obligations and duties to God and our fellow men, and thus fully qualify to be considered "the salt of the earth" to savor the souls of men everywhere.

I bear witness, my brothers and sisters and friends, to the truthfulness of the work in which we are engaged, to the need the world has for the message of the gospel as we teach it. I pray that we may always be found faithful, true, and obedient in our devotions to our God, and I ask it humbly in the name of Jesus Christ. Amen.



Julie Betteridge, Tacoma, Washington, Primary organist, and Robert Bullington, Athens, Alabama, recently returned Canadian missionary. Both are BYU students.

NO ONE BELIEVES THE LORD?

LeGrand Richards
Of the Council of the Twelve

Brothers and sisters, humbly I stand before you here this day, grateful in my heart for the privilege that I enjoy with you of being present at this great conference. I have enjoyed the messages of my brethren, commencing with the wonderful message sent to us by our noble President and read so beautifully by his son Robert. We have been thrilled with the messages that have been given and thank the Lord for our leaders. I thought of the words of the song, "Come, listen to a prophet's voice, And hear the word of God, ¶And in the way of truth rejoice, And sing for joy aloud." (Hymns, 46.) Now we feel like singing for joy when we listen to the words of these prophets and know how much the Lord has given us in our day that is not understood by the world.

I had a conversation with a relative of mine a short time ago. He made this statement which has remained with me and which I have thought a lot about. He said, "No one believes the Lord." I have thought of that, and I thought, wouldn't it be wonderful if all of our Father's children believed him as he talks to us through his prophets. Suppose that he were with us, and we could sit down with him and could be instructed by him personally, as was the Prophet Joseph, and he would tell us the reason for our being here upon this earth and what our mission is to be. Would it make any more difference in our devotion and our willingness to serve him than it does when he speaks to us through his prophets?

You remember what the Apostle Paul said: "... he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) And through the Prophet Joseph, the Lord said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

As I have studied the gospel, and not only through my study but in my observation in the years of experience I have had in this Church, I haven't found any commandment from the Lord without a promised blessing far greater in value than the thing that the Lord asks of us.

He puts us to the test to see if we believe him.

Remember when this earth was formed, or ready for forming, the Lord looked down, saw there was space, and said, "... we will take of these materials, and we will make an earth whereon these may dwell; ... " referring to the sons and daughters of God in the spirit world.

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:24-25.) Wouldn't it be wonderful if we all believed the Lord enough so that we would be willing to obey his commandments that he gives us?

Over fifty years ago I heard Elder James E. Talmage tell this story. It has remained with me all these years. He told about a group of tourists or travelers in the Alps who were snowbound. The Lord sent an angel to a monk and told him about these people, asking him to go and rescue them. The answer was, "Why?" And the minute he said, "Why," the angel disappeared. He went to the second monk and delivered the same message, and the answer was, "How?" And the angel disappeared. He went to the third and delivered the same message, and the monk said, "When?" And the angel remained and delivered his message.

It shouldn't be for us to say, when the call of the Lord comes or when we understand a command that is given to us through the prophets of God, "How can we do it?" or "Why does he ask us to do it?" or "When, oh, God the Eternal Father, as thy son or daughter, wouldst thou have me do the thing that thou hast commanded?"

And then I thought of the words of Nephi. You remember when he was commanded to go back and get the plates from Laban. He said, "I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.) That is my faith, and that is the faith we all should have.

Speaking now of the promises of the Lord to those who keep his commandments (and there isn't time, of course, in a meeting like this to discuss many of them), you remember what Jesus said: "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.) What a promise! I believe that. I believe every man or woman who lives here in mortality in purity before God will stand in his presence and have his benediction, "Well done, thou good and faithful servant." We have been told in this conference that no unclean thing shall ever enter his presence. I believe that with all my heart.

Jesus said, "Blessed are they which do hunger and thirst after righteousness: for

they shall be filled." (*Ibid.*, 5:6.) No man ever hungers and thirsts after righteousness and asks God the Eternal Father in great humility and in faith, that the Lord doesn't grant the righteous desires of his heart. We have been told that here in this conference by a number of the speakers who have already spoken to us.

And so you can go through the rest of the commandments. Take the one on the law of tithing as an illustration—how the Lord calls us back, saying that Israel had robbed him in the withholding of their tithes and their offerings! Then he said, "Return unto me, and I will return unto you. ..." What an invitation!

"... and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:7, 10.)

What if we just believed the Lord and could accept his word as it comes to us from his prophets? There wouldn't be any argument about "how" or "why," but it would be, "When, oh, Lord, would you have me do the thing that you have commanded through your servants the prophets?"

And so you can go through the list. Take, for instance, the day of Pentecost when Peter stood before the multitude and bore witness that Jesus was the Christ, the Son of the living God. (What marvelous testimonies we have had here in this conference to that effect, particularly from President Tanner this morning.) And what happened to the multitude on the day of Pentecost? They were pricked in their hearts, and they cried out, "Men and brethren, what shall we do?" And you remember the answer.

Peter said, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-39.)

Now, we as Latter-day Saints know the meaning of this promise. We have been baptized in Christ's name. We have received the Holy Ghost, and the evidence of that is in the great sacrifices that are being made all over this Church to carry on this great work of the Father to build his kingdom, to prepare for his coming, to help to make possible the fulfillment of the prayer he taught his disciples: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And there is no sacrifice that can be asked of the faithful Latter-day Saints that they are not willing to make in order to fulfill the promises of the Lord and to show their faith in him. Wouldn't it be wonderful if all of us believed the Lord?

I will refer briefly to the Word of

Wisdom. We read in the magazines and in the newspapers today statements by great scientists telling us that tobacco is the cause of lung cancer and other diseases, and yet less than three years after this Church was organized, the Lord in February 1833 gave a Word of Wisdom unto his people for their guidance. He said that it was the mind and will of the Lord. Does anybody need to argue about whether it is to be observed or not when the Lord himself says it is the mind and the will of the Lord? And then he said it is "... adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." (D&C 89:3.) And I always say if there are any of the Latter-day Saints any weaker than that, we ought not to ask them to keep the Word of Wisdom. But think of the promises of the Lord through keeping the Word of Wisdom! And he tells us that "... tobacco is not [good] for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." (*Ibid.*, 89:8.)

Then consider the rest of the Word of Wisdom. There isn't time to discuss it in detail, but we are not to use strong drinks. Strong drink has caused more misery and broken homes and unhappiness than all the wars that have ever been fought, and yet we can't believe the Lord and know that we shouldn't touch these things. If you take the first glass, you never know how soon you will take the second; and if you never take the first one, particularly our young people, you will never need to worry about the second.

Then the Lord indicates that if we keep this Word of Wisdom, we shall run and not be weary and walk and not faint, and the destroying angel shall pass us by and not slay us as the children of Israel. And then he tells us that we shall have knowledge, yea, even hidden treasures of knowledge, and I think that is one of the greatest promises the Lord has made to his people in this dispensation. (See *ibid.*, 89:19-21.)

You find boys and girls who keep the Word of Wisdom and remember their prayers, and you will find that they have the companionship of the Holy Ghost, that they have power given them to resist the evils and the temptations of this world, as demonstrated in their lives.

Some of us have had the privilege of attending these youth conferences. A short time ago I was at one back in Carthage where the Prophet Joseph and his brother Hyrum were martyred. We had over five hundred young people there from that mission. Some of them had come a thousand miles to be there, and for three hours there wasn't a minute lost between their testimonies. They took their turns bearing testimony, and with tears in their eyes, most of them testified that they knew that God

lives, that they knew that Jesus is the Christ, that they knew that Joseph Smith was a prophet of God; and no reasonable person could have listened to the testimonies of those boys and girls and questioned their sincerity.

Talk about hidden treasures of knowledge! What more could you ask? Is there a father or mother in Israel who wouldn't want his or her boys and girls to make themselves worthy of the blessings that the Lord has promised through observing and keeping the Word of Wisdom? Wouldn't it be wonderful if we could all believe the Lord?

There are many other evidences in this Church of how the Lord is fulfilling his promise. Take the 12,000 missionaries in the field—young men and women giving their time without remuneration. I visited with the vice-president of Brigham Young University last night. They have fifty-six wards and six stakes of Zion. He said it is a thrill on fast Sunday to hear these young people bear their testimonies—hidden treasures of knowledge.

Brothers and sisters, with all my heart and soul I testify that I know this work is true; and I know no man or woman or boy or girl can keep the commandments of the Living God, have faith in him, and be prayerful who will not be blessed with blessings which are more valuable than the wealth of this world. I bear my witness of the truth of this work and ask God to bless you Latter-day Saints everywhere and our friends throughout the world, and above all to preserve the youth of Zion from the pitfalls and evils of this world that can mar their lives. I leave my blessing upon you all, in the name of the Lord Jesus Christ. Amen.

ESPECIALLY CHOSEN

*President S. Dilworth Young
Of the First Council of the Seventy*

It is vital that the doctrines of exaltation be taught in this conference. It is necessary that some attention be given to some detail.

Long ago, 129 years to be exact, Joseph the Prophet invited Brigham and Joseph Young to his house at Kirtland to sing for him. The Young brothers had excellent blending voices and were fond of singing together. The songs they sang

were the sentimental songs of the New York frontier, coupled with some hymns popular with the Methodists but true enough in sentiment to be adopted by the Church. An old diary of Brigham Young contains two or three of these songs, laboriously copied out in his old-fashioned handwriting.

The Prophet was touched by what they sang and engaged them in a long conversation. He recounted a vision in which he saw the heavenly reward of those who had died during the Zion's Camp march. He wept as he mentioned the beauty and glory of their kingdoms. He told Brigham that he was to be one of the twelve special witnesses, soon to be called, and he appointed him to spread the word that Saturday next a conference would be held at which the Twelve would be chosen. Then he turned to Joseph and said strange words, "Brother Joseph, the Lord has made you president of the seventies."

From that day until now men have been ordained to the "seventies."

Many have conceived it as a personal call to teach all who would give heed to their declaration of testimony. Others have passively accepted the ordination, responding as called to local office and local service. Some have felt that with the office of seventy comes some special endowment which sets them apart from others in a special way.

The quorums of the seventy in this day number approximately 400. Their total is in the neighborhood of 22,000 men. Each of these men is a member of a ward, presided over by a bishop, and is subject to the call of his stake president to do missionary work. As is the case in all church responsibilities the seventies are subject to call by authority before they take part in the organized missionary work of the Church.

Today the missionary system has been carefully organized as to the content of the message and the method of its presentation. The method of presenting the gospel to people in 1840 would be of small avail in this day of sophisticated men and women. Today's method of work fits today.

The seventies, therefore, must be prepared for today. Is a seventy to be called as a teaching missionary? Then he must learn the prepared lessons and the techniques of their delivery. At the same time he must learn to be flexible in the use of the lessons so that he can meet each situation as it arises. This will require both technical training and the guidance of the Spirit of the Lord. Every seventy in the Church who has the ability to teach should prepare himself by practice and training to be ready to teach the gospel should he be called and should make himself available for call. This means that opportunities must be given to him to prepare himself. The quorum presidents are responsible for this opportunity. The quorums should

operate schools of preparation. The presidents of quorums should be alert to the progress of their brethren in the preparatory effort, notifying the stake president when a man is trained and ready. Calls to be teaching missionaries on a mass basis would be bound for failure. Calls to trained seventies would result in success.

In this new program quorum members not called to be missionaries are to become finders of prospects. I think we call the prospects investigators at times. In this important activity, the seventies go forth to discover people who will be interested and who will listen to the message of the missionaries. This also requires training. Here the prospect is to be persuaded to receive the instruction in gospel principles. The training therefore must be in the art of persuasion. Quorum presidents should prepare these members by training courses in this art.

The enlargement of the effort will depend on these men now called "finders." These discover interested people and arrange with them to hear the lessons taught by the missionaries. You can see that their importance can hardly be overestimated. They assist members to succeed in the program of "every member, every family, a missionary." They go into new territory, seeking the honest in heart. This is the more difficult of the two missionary efforts of finding and teaching.

In all of this work, the stake president's is the guiding hand. He arranges to release the men from ward responsibilities so they can serve the quorum presidents as finders, and he calls personally those to act as missionaries. His reservoir of men for both of these responsibilities should be the seventies quorum. And so it will be if there is an alert presidency preparing its members and making them available.

The gospel is to be preached. Under the direction of the Twelve the seventy are to assist in the preaching. So say the revelations. But an effort must be made by the men involved to prepare for the call. At the present moment the Presidency and the Twelve have placed the responsibility for missionary work in the stakes on the stake presidents and have asked them to call worthy seventies. Then let us become trained and able, and the stake presidents will call us. They will use the best available men for the job. The seventy should fit that description.

As I read the revelations and see the provisions made by the Lord for the work of this dispensation, my feeling for the great overreaching power of the gospel grows stronger and stronger. In the authority of the restoration is the power to implement its success.

Joseph Smith laid the groundwork, and each succeeding president has added to the structure as the need has arisen. President McKay leads this work now

and, as the living prophet, has established this present system. It is under his direction and approbation. That he is a prophet I bear witness. I also testify that the gospel was restored through the Prophet Joseph Smith, whose mission was revealed to him in his youth, who spent his maturing years in preparing for the work, and who gave his complete adult life to its restoration, finally sealing his testimony with his blood. The least we can do is to give our complete devotion to it.

If any man, if any body of men, should stand true, it is the seventies. Specially chosen, called to be special witnesses, let us bear our witness with the knowledge of the truth to spur us on and with the further knowledge that the Lord has called us to it. But let us do it in order and by appointment as the Lord's servants designate.

On behalf of the seventies, we pledge this day to you, President McKay, that we shall give redoubled effort to help implement this call to have the seventies prepared and called to do missionary work, in the name of Jesus Christ. Amen.

THE INFLUENCE OF THE BIBLE

Alma Sonne

Assistant to the Council of the Twelve

My brethren and sisters, I feel that the word of God has come to us in rich measure in every session of this conference. We have been reassured; we have been strengthened; we have been edified; and we are happy in our knowledge of the truth.

I want to read to you a sentence written by Charles A. Lindbergh. He said: "It should now be branded on our conscience that unless science is controlled by a greater moral force, it will become the anti-Christ prophesied by the early Christians." He also refers to great spiritual truths which emanate from God. "Unless the actions of a people are guided by these truths," he points out, "it is only a matter of time before their walls will collapse as they did at Berlin, Munich, and Nuremberg."

The spiritual truths referred to by Colonel Lindbergh are contained in the fulness of the restored gospel and are itemized and emphasized in the Holy Bible. We invite people everywhere to search the scriptures. "We believe the

Bible to be the word of God . . ." said the Prophet Joseph Smith. There is and has been much controversy about the Bible. What the world needs today are fewer people to argue and more people to read and think. There are many interpretations and a diversity of opinion, and as a result there is much confusion and division in the religious world. I am sure one of our major difficulties is that mankind has lost guidance and wanders about from place to place and from theory to theory without either guide or compass. Without guidance man lives in a vacuum with no road to the future.

Like many of you, I believe in the Bible. It is the word of God. It is reliable and trustworthy. It contains the wisdom of the ages and is the source of all that is best in our modern life. It is an outline of history covering a period about which people generally are not well informed. From the standpoint of literature it ranks among the best, and I have found that among many writers and public speakers are those who are indebted to the Holy Bible for the effectiveness and renown of their literary production. I often think of Abraham Lincoln's appraisal of the Bible and his acknowledgment of its value. It was not an offhand opinion given by him of this sacred volume. Lincoln was qualified to speak on this subject. He said, "This great book . . . is the best gift God has given to man. All the good Savior gave to the world was communicated through that book. But for it we should not know right from wrong. It seems to me that nothing short of infinite wisdom could by any possibility have devised this excellent and perfect moral code." (August 1864.)

Lincoln's quotations from the Old and New Testaments are numerous. These quotations appear not only in his speeches but also in his private correspondence. In his second inaugural address, which is noted for its eloquence and its masterful presentation, scriptural quotations abound, and the name of Deity is frequently used, and religious sentiment runs through the entire speech. President Lincoln, as you know, was a religious man without any church affiliation. He was often on his knees in prayer. Passages like the following are used by him:

"Judge not, that ye be not judged." (Matt. 7:1.)

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" (*Ibid.*, 18:7.)

"... the judgments of the Lord are true and righteous altogether." (Psalm 19:9.)

Lincoln appeared to have unlimited confidence in scriptural teachings. He used them in private correspondence and in his daily conversations. In one of his

letters he quotes from the third chapter and the 19th verse of Genesis: "In the sweat of thy face shalt thou eat bread, . . ." In the same letter he quotes the golden rule and alludes to the temptations of Jesus. When asked to repeat his stand on a certain matter, he refused by quoting from the 16th chapter of Luke: "... If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Verse 31.)

There can be no question about Lincoln's familiarity with the Bible, or that he read it frequently, and that he memorized large portions of it. His greatest speeches, like his farewell talk on leaving Springfield, his second inaugural, and his masterful oration at Gettysburg, furnish irrefutable evidence of the debt he owes the English Bible. Most people will agree that from the standpoint of greatness and wise statesmanship Lincoln tops the list.

I have spoken as I have about our great American because I believe he is a product of the truths contained in the Holy Bible. These truths were part of him. They entered into his decisions, his philosophy, his contacts with his fellow men, his literary style, and his success as a leader of the nation. And so I urge the reading of the Bible. It is a powerful book and contains treasures of truth which are vital to man's development. It is a strong testimony of the existence of God and the divine mission of Jesus Christ.

May I suggest that you turn to the book itself instead of reading the commentaries of scholars and pretenders of religion. The latter will not satisfy, for the things of God are understood by the Spirit of God. But the Bible should be read searchingly as admonished by Jesus. It is and has been a source of comfort and strength in times of sorrow and disappointment. Its pages are filled with quotable passages concerning the conduct of man and his spiritual and moral well-being.

The influence of the Bible reaches into the laws and the governments of nations, into the art, literature, and folklore of races and communities. No book has wielded a wider influence.

I need not tell you that there is a peculiar sanctity and force about its words. In it are the messages of mighty prophets who "... spake as they were moved upon by the Holy Ghost." (2 Peter 1:21.) History has proved that the Bible has altered the lives of men and nations. It has touched deeply the heart of humanity. Public men who have attained to eminence in our own country have been equipped with a knowledge of its contents. It is a converter of souls to a better life, to a belief in God and a wholesome respect for his laws and commandments.

Green, in his *A Short History of the English People*, gives a marvelous tes-

timony to the effect of the printed Bible during the reign of Queen Elizabeth I. He writes: "No greater moral change ever passed over a nation than passed over England during the years which parted the middle of Elizabeth's reign from the meeting of the long Parliament. England became the people of a book, and that book was the Bible. Its literary and social effects were great, but far greater was the effect of the Bible on the character of the people at large. Its influence called on human action. The whole temper of the nation felt the change. A new conception of life, a moral and religious impulse spread through every class."

It was the Bible that led the Prophet Joseph Smith into the presence of the Father and the Son and opened the door to a new gospel dispensation. Thousands of people have been brought into the Church because of their familiarity with scriptural teachings. It validates the Book of Mormon and establishes its divine origin. It is a bulwark against the tyranny of infidelity and atheism.

Desperate attempts have been made by its enemies to minimize and discredit its influence. Fortunately, they have failed, and they will continue to fail. "Heaven and earth shall pass away, but my words shall not pass away," said the Savior. (Matt. 24:35.) The Bible will survive the onslaughts of the adversary.

The time-honored volume is a pillar of freedom. From its pages come the doctrines of equal rights; the fatherhood of God and the brotherhood of man; patience, tolerance, and love; the dignity and worth of the human soul; and the right and obligation to worship God and to account to him for all that we do, what we say, and what we think.

I believe most people are searching for standards and beliefs which will sustain them through life, which is not always sunshine and flowers. For some it is hard and cruel, and the burden is heavy. Many of these people believe in God, but they do not have the firm and resolute conviction to carry on. Where shall we go for guidance and inspiration? Where can we find God and spirituality? It cannot be found in the current literature of the day. It cannot be found in statistics or on the financial page of the daily newspaper. Seldom can we find it in the colleges and the universities of the land or in the lecture hall. There is only one source—one only—and that is in the revelations of God to his servants, the prophets. The biblical characters are men who walked and talked with God. There is much to learn from them and the distant past. Five thousand years of human experience should offer a good guideline for the modern world. May we search the Bible diligently, eagerly, and prayerfully, I pray in the name of the Lord Jesus. Amen.

"SET OUR SIGHTS HIGH"

Bishop Victor L. Brown
Of the Presiding Bishopric

In President McKay's recent book, *Ancient Apostles*, we read: "Character is built out of circumstances. From exactly the same materials, one man builds palaces while another builds hovels." Evidence of the truth of this statement is found on every hand.

In the current issue [October] of the *Reader's Digest*, there is a thrilling article written by Ira Wolfert entitled "The Most Phenomenal Athletes in History." I should like to quote some excerpts:

"Hot Rodders indeed! Among the boys and girls who were graduated from California's Santa Clara High School in June are four national swimming champions, two of whom have broken four world records. Generally, athletes do not reach their physical peak until they are in their late twenties. But Don Schollander, Donna de Varona, Sharon Finneran and Terri Stickle were still teen-agers when they performed their amazing feats of speed, strength, stamina, and co-ordination.

"What is perhaps most extraordinary is that it isn't extraordinary anymore, but representative of what today's youngsters are doing. . . .

"It will be front-page news around the world this October if no new Olympic records are set at the games in Tokyo. That is because, as athletes, today's young generation is the most phenomenal in history."

Mr. Wolfert goes on to say:

"It's the same story on dry land. Not one Olympic track or field champion before 1932 could qualify on the basis of his winning performance for a place in this year's games.

"What makes the difference? Actually there are two categories of athletic prowess measured by the records. One is inborn, a physical gift that cannot be taught, can only be perfected. The other involves normal physical attributes that have been trained to a high degree. Olympic events test both kinds of excellence. . . ."

He goes on:

"One night last winter, a 15-year-old boy, Bill McClellon of DeWitt Clinton High in New York City, walked into an

armory and, as a novice wearing sneakers, leaped from a hardwood floor to a height of 6 feet, 7 inches. . . . This lad jumped higher in his first competition than every Olympic champion except one before 1952!"

He continues:

"But physical genius is still a rarity. Ninety percent of our athletes have only the talent we were all born with. They have transformed the ordinary into the extraordinary by persistent training. . . ."

Or in the words of President McKay:

"From exactly the same materials, one man builds palaces while another builds hovels."

Just two more quotes from the article. Robert Giegegack of Yale, coach of this year's United States Olympic track and field team said of some of his athletes:

"They work about two and a half times as hard as they did ten years ago. . . ."

Finally:

"Amateur athletes generally do not make a career out of their special abilities. The training involves intense, overwhelming preoccupation with oneself, and usually the athlete becomes interested in other things. But meanwhile, the revolution in training methods is giving the kids something much more valuable than a knowledge of their bodily prowess. Coach Giegegack put it this way: Not too long ago, he said, when a 'hopeless' case who obviously didn't have it tried out for one of his teams, he'd take the youth aside and gently advise him to devote his energies to something else. He no longer does that. The indispensable 'it' required for athletic success is in the mind rather than the body. Anyone can be good who's willing to work hard enough." (P. 151.)

Anyone can build a palace rather than a hovel if he is willing to work hard enough. If we applied the principles used in making Olympic champions to all phases of our lives, the transformation in society would be just as phenomenal.

The managing director of one of the largest banking institutions of England, with more than a hundred branches throughout the world, says that out of one hundred men starting on an even footing, only ten ever rise above the surface of the business, and of these ten, not more than one ever proves himself fit to hold a position of grave responsibility. He says that inevitably the cause of failure is the disposition to take things easy, to avoid the hard tasks. Life everywhere consists of hard jobs. Men tackle them, but the aimless crawler will get into his shell and decay.

The great industrialist Andrew Carnegie said:

"I congratulate poor young men upon being born to that ancient and honorable degree which renders it necessary that they should devote themselves to hard work."

And from another pen:

"There is one right which man is generally thought to possess which I am confident he neither does nor can possess, the right to subsistence when his labor will not fairly purchase it." (Thomas R. Malthus.)

Someone has said:

"The man who goes through life looking for something soft can often find it right under his hat."

Now let us turn to another aspect of life, one that is not limited by time but rather one that is eternal. Just as it is necessary for the athlete to work hard at his training and for the successful executive to work hard at his business, so it is necessary for all of us, no matter what our personal activities may be, to work hard at living the kind of lives that will build palaces and not hovels.

When I was bishop of a ward, we called one of our members to be the general secretary of the Aaronic Priesthood. He was one of the finest general secretaries in the Church. He worked at his assignment. Through his thoroughness and inspired leadership, almost all of the boys earned their Aaronic Priesthood awards, became Eagle Scouts, and went on missions.

I recall a former stake president whose business consistently took him far away from home a great deal of the time. He never missed his church meetings. It was often necessary for him to return home, attend his meetings that very night, and then leave again immediately. This meant traveling all night many times. Expense and inconvenience were of little consequence.

I know two counselors to stake presidents who, even though away on business to distant cities, will interrupt their business trips to return just to attend to their church meetings and then return by air to their business appointments. This is the kind of devotion to responsibility that makes a champion of leaders: the women who accept the call to be the chorister in Primary, even though she feels inadequate, and sticks at it week after week until she succeeds; the Sunday School teacher who is so interested in her class that she spends hours preparing lessons so well that even the disinterested like to come; the drama director who is so patient and understanding in teaching our people to perform on the stage; the Relief Society sister who spends hours scrubbing floors, washing clothes, serving meals for a sick neighbor; the 12,000 young men and women who are serving as missionaries throughout the world for The Church of Jesus Christ of Latter-day Saints, young people who are giving of themselves to their fellow men, champions of the first degree; and, of course, the example of our beloved President who at 91 still does not find time to take a vacation from his responsibilities but continues

to work hard without sparing himself for a moment.

Just as the athletes are training so well for the Olympic competition, so are these loyal devoted members of the Church training for a far more important contest. Each in his own way is taking the same material and building palaces rather than hovels.

May God bless each one of us that we may set our sights high and then be willing to work hard enough to be good, good enough to build palaces and not hovels.

I bear my humble witness that Jesus Christ lives and that he directs this, his Church, through his servant and our President and Prophet, David O. McKay, in the name of Jesus Christ. Amen.

ORDER AND DILIGENCE

Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I appear before you today with a humble heart and rejoice with you in the spirit and proceedings of this great conference. I have recently returned from an assignment to the stakes and missions in Samoa, Fiji, New Zealand, and Australia, and I bring you the greetings and the love of the Saints and missionaries in these wonderful areas.

I am grateful for the privilege I have had of meeting with the people of the South Pacific and bearing to them, as I do to you today, my testimony that God lives and is mindful of all of his children; that Jesus is the Christ, our Redeemer and Savior, the Only Begotten of the Father in the flesh; that Joseph Smith was a prophet, commissioned to be the instrument through which the fullness of the gospel and authority to act for God has been restored to the earth in this dispensation. I always rejoice in bearing witness that we are led and guided by a great prophet today, our beloved President David O. McKay; and may the Lord bless and sustain him and strengthen him.

The work of the Lord is progressing in the South Pacific areas at an accelerated rate. I found the same wonderful spirit and the same problems facing the people and the Church there as elsewhere. We can be grateful, however, that throughout the ages God has coun-

seled his people and helped them to solve their problems.

It is interesting to note that as God has admonished his people through his prophets, two words have frequently appeared—*order* and *diligence*.

King Benjamin, in concluding a great address to his people, said, "And see that all these things are done in wisdom and order; for it is not requisite that a man should run faster than he has strength . . . it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order." (Mosiah 4:27.)

In this dispensation, through the Prophet Joseph Smith the Lord has told us that his ". . . house is a house of order, . . . and not a house of confusion" (D&C 132:8), and that "every man should learn his duty, and ' . . . act in the office in which he is appointed, in all diligence.'" (*Ibid.*, 107:99.)

When called upon to accept an assignment in the Church which is an important part of building the kingdom of God, many people wonder how they can give the time and attention necessary to fulfill the assignment properly and also meet their family obligations.

Today there are so many things to do so many things crowding us. In this environment the words *order* and *diligence* are key words to success and happiness regardless of the activity we are engaged in.

In meeting with stake and mission leaders and other individuals, I frequently ask them what their greatest needs are. Almost invariably they reply that among their greatest needs is "better organization of their time and work"—or in effect more order and diligence.

And it is not infrequent that many ask the question, "How does one develop the traits of order and diligence?" President McKay has given us some good advice in this connection. He said, "Don't be too busy to meditate, and when the answer comes have the courage to execute it."

Order commences with meditation; and meditation includes thinking, analyzing, prayer, fasting if needs be, and always planning. Meditating requires that time be regularly set aside to consider the things that you think you have to do. Many times you find you have more to do than you can do in the time available.

To develop an orderly pattern you must consider the things facing you, analyze their importance, and list them in the order of their importance. After the things of prime importance are selected, develop a plan to accomplish these more important matters.

Planning involves further analysis and developing of effective ways which will save time and simplify the operation involved. Prayer is always desirable in planning the effective use of time.

Many are prone to do the easy things

and give those matters attention that seem to be the most pressing regardless of whether they are the most important or not, but through meditation, prayer, and planning you can select what might be called the first things to do and work out effective ways to do them.

Undoubtedly the two most important first things for us to do in this life are to provide for our families and to assist in building the kingdom of God. As we select first things and put them in preferred positions and work out a plan to accomplish them, we are developing orderly habits which will make it possible to serve in the Church and properly care for our families.

In building the kingdom of God the Lord has said that we should first learn our duty. (See D&C 107:99.) He has counseled us to seek out of the best books words of wisdom and to seek learning even by study and by faith. (See *ibid.*, 88:118.) Study should be rated among those things of first importance. In organizing our time and work, time should be regularly allotted for personal study as well as study with our families.

In any successful endeavor we learn our duty by having a clear understanding of our responsibilities. Moses in speaking to his people charged them, "And thou shalt write upon the stones all the words of this law very plainly." (Deut. 27:8.) In this manner Israel could learn its duties. Instructions from leaders should be, as Moses said, plain, in order that those affected might easily learn their duties. Plainness generally incorporates simplicity. Simple things are readily understood. The gospel is simple and was taught by the Savior in a simple and beautiful way. Simplification brings better understanding and provides more time by eliminating unessentials.

We must provide time to be with our families and to do things together. In planning the use of your time, I counsel you to spend as much time as possible regularly with your families—say at least two nights each week. As parents our obligation to our families not only includes seeing that they are fed, clothed, and educated, but that their spiritual needs are taken care of as well. Certainly a good part of this must be done personally, such as having a weekly family night, taking vacations together, and going to Sacrament meeting as a family.

By selecting first things to do and working out a plan to do them first, we have taken an important step toward accomplishing them. This is where diligence plays a big part. When the Lord counseled us to perform our assignments in all diligence, he meant whether it was convenient or not.

The Prophet Joseph Smith said, "that a religion that does not require the sacrifice of all earthly things never has power sufficient to produce the faith

necessary unto life and salvation." (Sixth Lecture on Faith.)

To perform our assignments diligently, sacrifice of our time, talents, and means is frequently required, but we know that sacrifice brings forth the blessings of heaven. We are entitled to the blessings which are predicated upon obedience to this principle of sacrifice. The Lord has said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

To be diligent in our work also means to be effective and not just busy. The Lord recognized this difference between just being busy and being effective when in 1831 the elders were traveling down the Missouri River in canoes. The Lord said at that time, "... it is not needful for this whole company of mine elders to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief." (*Ibid.*, 61:3.) Just as it was unnecessary for all of the elders to be moving swiftly upon the waters, so it is with us—it is not necessary to do many unessential things that keep us busy but result in little or no real benefit to anyone.

Being diligent also requires faith in the Lord Jesus Christ and in ourselves, and making up our minds to be orderly and diligent is a good part of having faith in ourselves. Even though our assignments seem difficult, as we develop our faith and persevere, we are able to achieve our righteous objectives.

President Heber J. Grant frequently quoted from Emerson: "That which we persist in doing becomes easy to do, not that the nature of the thing has changed but that our power to do has increased."

To be diligent one must learn to persevere—yes, to endure to the end. But we might ask, to the end of what? Can we endure to the end of a day with the same dedication and enthusiasm we had at the beginning of the day even though faced with frustrations and problems. Each year has 365 days, and each day has twenty-four hours, each requiring enduring to the end. However, remember what King Benjamin said: "... it is not requisite that a man should run faster than he has strength." (Mosiah 4:27.) He undoubtedly meant mental, physical, financial, or spiritual strength, or all combined.

In all phases of my personal experience I have found it wise to survey large fields but cultivate small ones. In surveying large fields one in effect makes a master plan which he later develops in orderly stages. This is a sound way to build and avoid many disappointments which can result from overextending oneself. Surveying large fields and cultivating small ones involves the principles of order and diligence and results in growth and development. These are basic principles of eternal progression.

As we increase our personal effective-

ness, we increase our effectiveness in our church assignments, and one of the great needs today in building the kingdom of God is effective leaders. The Savior has told us that "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father..." (Matt. 7:21.) Note the words "... doeth the will of my Father..."

Finally, again I cite the words of King Benjamin, "... it is expedient that he should be diligent, that thereby he might win the prize; therefore, all things must be done in order." (Mosiah 4:27.)

I bear witness, and I know that the witness I bear is true, that through order and diligence we can work in the Church and properly take care of our families and win the prize of eternal life—of peace, happiness, and success through eternal progress.

May we this day resolve to apply these basic principles of order and diligence in our lives and win the most worthwhile prize of all—eternal life—I pray in the name of Jesus Christ. Amen.

Saturday Evening General Priesthood Session
October 3, 1964

PRIESTHOOD CORRELATION AND THE HOME EVENING

Harold B. Lee
Of the Council of the Twelve

A week ago this afternoon I spent a glorious hour in President McKay's apartment office considering the subject about which he wished me to talk: the presentation of what he said our leaders have been talking about for fifty years—the importance of teaching the gospel in the home. He indicated that this would be something of a theme in this general priesthood meeting tonight.

With that much of a lead or a guide to what I might say, I thought it wise to take a look backward to pick up the thread of thinking of our leaders over this fifty-year period and glean from the wisdom of the past a guide to our plans for the present as well as the future.

I thought to begin that review most properly we should give to you again what you have heard and read in some of our official handbooks, the letter from the First Presidency a few years

ago which actually laid the foundation and indicated the direction that the correlation program should take. And so I thought that probably I should read again one or two paragraphs by which you can follow the plan by which the correlation is being developed. I quote from that letter:

"The home is the basis of a righteous life and no other instrumentality can take its place nor fulfill its essential functions; the utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary, that in aiding the home the auxiliaries may well consider thinking of the home-life of the people as having three periods, the first, from birth to twelve years of age or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties on to the end of life.

"... We feel assured that if the whole Church curriculum were viewed from the vantage point of what we might term the total purpose of each and all of these [priesthood quorums and auxiliaries], it would bring about such a collation and limitation of subjects and subject matters elaborated in various Auxiliary courses as would tend to the building of efficiency in the Auxiliaries themselves in the matter of carrying out the purposes lying behind their creation and function.

"We would therefore commend to you Brethren of the General Priesthood Committee the beginning of an exhaustive, prayerful study and consideration of this entire subject, with the co-operative assistance of the Auxiliaries themselves so that the Church might reap the maximum harvest from the devotion of the faith, intelligence, skill and knowledge of our various Auxiliary Organizations and Priesthood Committees." (*Conference Report*, April 1963, pp. 82-83.)

That's the end of the quotation.

In those instructions there were four important factors named in developing effective correlation. First, we must see that the whole effort of correlation is to strengthen the home and to give aid to the home in its problems, giving it special aid and succor as needed.

Second, the strength of the priesthood must be fully employed within the total responsibility of priesthood quorums as clearly set forth in the revelations.

Third, we must survey the purposes lying behind the creation and purpose of each auxiliary organization.

And fourth, the prime and ultimate objective of all that is done is the building up of a knowledge of the gospel, a power to promulgate the same, a promotion of the faith, growth, and stronger testimony of the principles

of the gospel among the members of the Church.

Now, to give you just a quick statement as to the progress that has been made up until now. We have endeavored to proceed as a Correlation Committee in an orderly and logical manner: first, by placing the priesthood quorums as the Lord has directed us in his revelations; second, by giving strength to the home in ways that I will presently outline as they have been approved by the First Presidency and the Twelve; and third, by a total correlation of the curricula and activities of all the organizations, priesthood, auxiliaries, institutes, and seminaries. This last phase is now in its final stages of development looking toward full implementation.

One of the musts in this fully coordinated church program is to get our leaders—the General Authorities, general boards, stake, mission, ward, and branch authorities—to "think" correlation through these three heaven-ordained institutions instead of diverting to a fringe committee of some sort for a certain activity or instruction which might well have been encompassed within the boundaries of the completely correlated priesthood, home, and auxiliary responsibilities.

We have witnessed a tendency to use in some cases the correlation program of home teaching, for example, as the "whipping boy" for any deficiencies in the performance of the various organizations as compared to its previous figures, and some would have us believe that it is the home teaching program that has caused that downgrading of comparative statistical figures.

Every auxiliary and priesthood leader in the Church is given a voice in the functioning of each organization with the home teachers to see that every church member is given attention as needed.

The real fault in many cases is with the leader who in the monthly ward council meeting should have aided in perfecting the most effective correlation of his particular organization with home teaching. We would like those things kept in mind by all of you leaders as you move these programs forward.

In all this we recognize that we must teach and re-teach with patience and long-suffering until the basic fundamentals of correlation are fully understood and applied in every ward, priesthood quorum, and auxiliary organization, to the end that, hopefully, every General Authority, and stake, and mission authority will catch the vision of the possibilities of a concentrated effort of church organization in a mighty answer to the problems afflicting the world in which we live.

Now, we should make a restatement and recitation of those fundamentals

which are essential always to our learning in the Lord's work. In defining the fields in which the priesthood quorums must take precedence: First, by a careful reading of the revelations we have found this:

"The duty of the elders, priests, teachers, deacons, and members of the church of Christ—An apostle is an elder, and it is his calling to baptize; . . .

"And to teach, expound, exhort, baptize, and watch over the church; . . .

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament.

"And visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties. . . .

"The teacher's duty is to watch over the church always, and be with and strengthen them; . . .

"And is to be assisted always, in all his duties in the church, by the deacons, if occasion requires." (D&C 20: 38, 42, 46-47, 53, 57.)

After the Lord had given these plain instructions, one of the great revelations on priesthood closed with this great admonition with which you should be familiar.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (*Ibid.*, 107:99-100.)

Home teaching then means "watching over the Church" as the scriptures have defined it. Missionary work is but home teaching to those who are not now members of the Church, and home teaching is nothing more or less than missionary work to church members.

The major responsibility in missionary work has been given to the seventies quorums, aided by the Aaronic Priesthood. Quorums of seventy, we have heard during our entire lifetime, are one day to be called out as quorums to preach the gospel, and some of us thought that meant to some far-away country. The day is here when seventies are being called as quorums, where every member of the seventies quorum can engage in some phase of missionary work. We remember again what the Lord said, that the Council of the Twelve should call upon the seventies when in need of assistance to fill the various calls for preaching and administering the gospel instead of any others. This is not to be construed to lessen the feeling of every member of the Church to be a missionary. The missionary plan calls for the Saints to co-operate fully as requested and led by their leaders. In stakes which presently have few seventies, other

priesthood holders must be assigned to these prime missionary duties.

First, before I pass this subject, I should call attention to the fact that our Aaronic Priesthood was given a very vital place in the revelations where the Lord told us:

"Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.

"Behold, this is the way that mine apostles, in ancient days, built up my church unto me." (*Ibid.*, 84:107-108.)

And that becomes now the Aaronic Priesthood youth missionary committee—a priest, a teacher, and a deacon, with the bishopric heading up the Aaronic Priesthood, aided by the girls of comparable ages. They now are to enlist and to, shall I say, proselyte their friends and bring them into church activity programs.

In the genealogical work, we recall the words of the Prophet Joseph: "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (*Teachings of the Prophet Joseph Smith*, p. 356.) And then in a great revelation the Lord said:

"Now the great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the powers of the Holy Priesthood. For him to whom these keys are given there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living." (D&C 128:11.)

To provide an effective relationship with the priesthood, the high priests group leader in each ward has been designated as an adviser to the genealogical work. While all quorums have responsibility in genealogical work, the leadership and co-ordination in the ward rest with the bishop and the high priests group leader. Melchizedek Priesthood quorums are right now engaged in studying their place in the genealogical program in their Melchizedek Priesthood quorum classes.

A scripture quoting King Benjamin has long been quoted describing our welfare program. Now we apply it to the priesthood quorums: "... I would that ye should impart of your substance to the poor," he said, "every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally, according to their wants." (Mosiah 4:26.)

Here again, while all quorums are to participate, the great strength of the elders quorums of the Church are specifically charged with advisory co-



Lonnie Babbitt, Reno, Nevada, deacons' adviser, and Linda Webber, Cambridge, Idaho, former Primary chorister, organist, and teacher.

ordination of church welfare under the direction of the bishop.

Moving now to a correlated curriculum and the activities of the priesthood quorums, the fundamentals of this program, as I have told you, have already been predetermined; what will be taught, subjects taught from three-year-olds up to the oldest adult, and the general plan have already been approved. Our committees are now working on a fully co-ordinated program to present to the First Presidency. We are hopeful that this will be accomplished within the next year or so.

In all of these studies we have never had absent from our minds the responsibilities the Lord has placed upon the parents in the home in the teaching of our children. You recall what the Lord said:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord.

"Also the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

"And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord." (D&C 68:25-30.)

The instructions to which I have made reference and about which Presi-

dent McKay spoke were given about fifty years ago. I read from a letter sent out to the Church in 1915 over the signature of President Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose. But I suppose it is something like Mark Twain said about the weather: "We talk a lot about the weather, but we don't seem to do anything about it." Now we have talked a lot about family home evenings, and this is the announcement which was made. After I have given you this I will make a few comments and then outline the program by which we are now to give strength to the teaching of the family by the parents in the home. This is a quote from the letter.

"We advise and urge the inauguration of a 'Home Evening' throughout the Church, at which time father and mother may gather their boys and girls about them in the home, and teach them the word of the Lord. . . . This 'Home Evening' should be devoted to prayer, singing hymns, songs, instrumental music, scripture reading, family topics, and specific instructions on the principles of the gospel, and on the ethical problems of life, as well as the duties and obligations of children to parents, the home, the Church, society, and the nation."

Then to those who would put this family home hour or evening into practice the Presidency made this promise:

"If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them."

Our Sunday School organization has been helping to emphasize this important responsibility by articles in *The Instructor* and by a program which they have entitled, "Gospel Living in the Home."

Our Primary organization has had what they have called a Primary Home Partnership, by which the lessons taught in Primary are carried into the home, hopefully to become a part of the family home evening.

President Joseph F. Smith, in commenting about the responsibility of parents in teaching their children, said this:

"Do not let your children out to specialists in these things, but teach them by your own precept and example, by your own fireside. Be a specialist yourself in the truth. Let our meetings, schools and organizations, instead of being our only or leading teachers, be supplements to our teachings and training in the home. Not one child in a hundred would go astray, if the home environment, example and training, were in harmony with the truth in the gospel

of Christ, as revealed and taught to the Latter-day Saints." (Joseph F. Smith, *Gospel Doctrine*, p. 302.)

About this same matter President Wilford Woodruff said:

"It is one of the greatest blessings that God ever bestowed upon children that they have had parents who were in possession of true principles in relation to their Heavenly Father, salvation, eternal life, and were qualified and capable of teaching and traditionating their children in the same that they may be qualified to fulfill the object of their creation. . . . Ninety-nine out of every hundred children who are taught by their parents the principles of honesty and integrity, truth and virtue, will observe them through life." (*Discourses of Wilford Woodruff*, pp. 266-268.)

And then from President Heber J. Grant:

"I have heard men and women say that they were going to let their sons and daughters grow to maturity before they sought to teach them the principles of the gospel, that they were not going to cram the gospel down them in their childhood, before they were able to comprehend it. When I hear men and women say this, I think they are lacking faith in the principles of the gospel and do not comprehend it as they should. The Lord has said it is our duty to teach our children in their youth, and I prefer to take His word for it rather than the words of those who are not obeying His commandments. It is folly to imagine that our children will grow up with a knowledge of the gospel without teaching. . . . I may know that the gospel is true, and so may my wife; but I want to tell you that our children will not know that the gospel is true, unless they study it and gain a testimony for themselves. Parents are deceiving themselves in imagining that their children will be born with a knowledge of the gospel." (Heber J. Grant, *Gospel Standards*, p. 155.)

This next year will see some definite steps taken to strengthen the hands of the parents in carrying out these great God-given admonitions in placing stress upon the teaching of the gospel in the home. The first step will be to give every parent a set of lessons, one for each week throughout the coming year, for them to teach the gospel to their family in the home. As we have talked about the frequency of this, we are not sure whether one for every week, or three for a month, or two for a month, or one a month may be the desirable, but we call your attention to this. I have studied the proposed lessons which we are going to have studied by the priesthood quorums on the subject of what the father's responsibility is in teaching the gospel in the home. The Relief So-

cietiy will teach a similar lesson once a month in the Relief Society for the mothers. As I read these proposed lessons, the more of these weekly home lessons we can have taught in the home, the better we will be able to correlate with the priesthood instruction and the Relief Society lessons.

There will be, we suppose, some optional activity. We are asking auxiliary heads to publish month by month next year suggestions for suitable activities for each age group represented—the Primary for little children, the Era for teenage children, the Sunday School for both old and young, and the Relief Society for mothers primarily. The time has now come when the General Authorities have decided to correlate and co-ordinate all of these efforts under the direction of the priesthood, and we announce, then, a new program to assist parents in the teaching of the gospel in the home. This program, "Teaching and Living the Gospel in the Home," is to be inaugurated throughout the Church in January 1965. As an example, the first four lessons for Primary children are as follows:

"I Am a Child of My Heavenly Father."

"I Am a Child of My Heavenly Father with Special Gifts from Him."

"I Am a Child of My Heavenly Father—His Heir."

"As a Child of My Heavenly Father I Have the Right to Pray to Him."

The Melchizedek Priesthood lessons, as I have said, will be given throughout the entire year of 1965 designed to help the fathers and every priesthood holder become better fathers and husbands. The general theme of these lessons is "Magnifying the Priesthood in the Home." As an example, the first ten lessons are as follows:

"Why the Church Has Initiated a Family Home Evening Program."

"Studying the Scriptures."

"Carrying Out the Challenge Relating to the Program Given in Priesthood Meeting."

"Activities Outlined in Home Program."

"The Eternal Family Is One of the Most Important Ways to Obtain Lasting Joy."



Bishop John Frame of Woodland Hills Ward, Los Angeles, California, and wife Robin, social science teacher, Relief Society.

"The Family and the Patriarchal Order."

"Providing Opportunities and a Proper Environment for the Spirit Children of Our Heavenly Father to Come to this Earth."

"Teaching the Gospel of Jesus Christ to Children."

"A Basic Unit of Society."

"Making Satisfactory Adjustments in Marriage."

I came across one of the lessons for the Relief Society to teach mothers what their role is in teaching the gospel in the home, and I found this rather interesting observation, "How often in past years have we heard a Latter-day Saint mother say, 'I wish my husband could have heard the discussion today. Had he done so, I am sure he would feel differently about a particular problem we have in our home.'" It is a realistic observation that with widely divergent points of view the efforts of one parent often may nullify the efforts of the other parent, sometimes with great detriment to the persons involved and to the problems which need to be resolved. The first Relief Society lesson is entitled "Introduction for Teaching the Gospel in the Home"; the second one, "The Eternal Family."

Simultaneously fathers and mothers will be taught, and the home teachers in their visits to the homes of members in December 1964 will explain the new program and will present the parents with the *Home Evening Manual*. Additional instructions and suggestions will be given to the home teachers during 1965 so that they can be of assistance to the parents in strengthening home relationships.

In order to introduce this program, it is proposed that at one of the first priesthood meetings after this general conference there be a program carried out to introduce to the priesthood in each stake in the Church the family home evening program. We have now material which will be sent to you to give you suggestions on that program.

In introducing the program in each ward we have prepared a filmstrip on the family home evening program which may be available to every stake and through the stake to every ward. The major objectives of the filmstrip are to explain the family home evening program, to interest and motivate parents in implementing the program, and to demonstrate to parents methods by which they can carry out the program in their own families.

These lessons can be adapted, and suggestions will be made in order to fit every age child in the home.

With that much having been said, we would like to call your attention to what the Lord has said:

"How long can rolling waters remain impure? What power shall stay the

heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints." (D&C 121:33.)

We have discovered an interesting fact at our Mormon Pavilion at the World's Fair in New York: that the great strength of our pavilion as a missionary project is not in the paintings, not in the sculpture work, not in the film, but in the presentation of the missionaries who have the priesthood of God and in the wonderful spirit which our missionaries have.

As you go out tomorrow look to the east, just underneath the west towers of the great Salt Lake Temple, and see a depiction of the dipper pointing toward the North Star, which Truman O. Angell said in an article in the *Millennial Star* was to symbolize to the Church "that through the priesthood of God, the lost might find their way." May every priesthood holder remember that responsibility.

I was at Boston Stake conference a few weeks ago. We installed a young pilot who had served in the Air Force, a fighter pilot, as a counselor in the stake presidency. I was very much impressed by his feeling of responsibility. He said something which I want to impress upon you leaders throughout the entire Church. He said, "I am very fearful of this responsibility now as a member of the stake presidency, because I have come to know that the most dangerous of all traffic aids is a fallen lighthouse, since so many people depend upon it for guidance and for safety."

To have a leader that fails, a "fallen lighthouse" upon whom God depends in a ward or stake or in a general capacity, is the most dangerous thing in the world, because so many are depending on the functioning of that particular man. And so we propose to give out to the Church now these plans which we ask you as stake leaders to be prepared to announce in your stakes as soon as you can after this conference. We will give you materials to help train your ward people and home teachers in order that we may get off at the beginning of the year in this great project of the Lord, that for fifty years has been urged and now is to be strengthened by a set of planned lessons for the parents in the home, actually outlined for the parents to teach their children and to carry out appropriate activities to aid in the strengthening of the home. As I have thought of home night, I have thought of my own family, and I suppose all of you have—as you have been listening. When our oldest daughter was to be married to a fine Latter-day Saint boy the two mothers were in the cor-

ner of the room talking to each other, and the mother of our oldest daughter said, "You know, from the time my little girl was born, I have been praying all my life that somewhere a mother would be preparing a son worthy to marry my daughter." And this other mother smiled and said, "Isn't that strange? This is my only son who is being married to your daughter, and ever since he was born, I, too, have been praying that somewhere there would be a mother preparing a daughter worthy to meet and to marry my son."

It is that kind of home attention—mothers preparing daughters, fathers and mothers, sons—that will make us and our homes stronger today.

One of the hopes we have in this program is that the four standard works will be in the possession of every boy and girl deacons age and older and that on Easter, on birthdays, on Christmas, on New Year's, you make this a part of your family giving to your children, so they may have the joy of personally owning the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, and from these precious pages begin to be instructed in the ways of the Lord.

As I thought of what we are doing now and its possible impact, the words of the Prophet Micah came, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Mic. 4:1-2.)

I say to you Latter-day Saint mothers and fathers, if you will rise to the responsibility of teaching your children in the home—priesthood quorums preparing the fathers, the Relief Society the mothers—the day will soon be dawning when the whole world will come to our doors and will say, "Show us your way that we may walk in your path."

May the Lord bless us all. We thank the Lord tonight for a prophet leader who has the vision and courage to continue to guide us and to point the way to the strengthening of the Church through the priesthood of Almighty God which I bear testimony in his power and in his authority for the salvation of all mankind within the limitations as indicated by each setting apart by the laying on of hands. To that I bear humble testimony in the name of Jesus Christ. Amen.

A MAN OF THE PRIESTHOOD

President David O. McKay

Read by David Lawrence McKay,
a son of President McKay

To the seventy thousand or more priesthood members assembled tonight, I should like to quote the truth and the admonition given by Peter the chief Apostle to the members of the priesthood over nineteen hundred years ago. That chief Apostle wrote these lines and addressed them to the elders of that time:

"... I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock.

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

"Casting all your care upon him; for he careth for you.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." (1 Peter 5:1-9.)

These instructions are nineteen-hundred-years old, yet new today, and just as applicable as then to the elders of this Church. Peter said they should be "ensamples to the flock." I should just like to ask if that example starts at home. What better place to exercise the lofty ideals of the priesthood?

The older I grow, the more grateful I am for my parents, for what they did in that old country home. They lived the gospel. Father used to preach it, particularly to visitors who came, more than

to us boys and girls; but both Father and Mother lived the gospel. I realize more than ever before that my testimony of the reality of the existence of God dates back to that home when I was a child, and it was through their teachings and their examples that I received, even as a child, the absolute knowledge that God is my Father, that I received then the knowledge of the reality of the spiritual world, and I testify to you tonight that that is a reality.

It is easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while his body lay in the tomb. It is true. And it is just as easy for me to realize that one may so live that he may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the priesthood and those on the other side of the veil.

That testimony began, was borne in that home, because of the example of a man who lived the priesthood and a wife who sustained him and lived it in the home. I do not know that Peter had that in mind, particularly, when he mentioned "being ensamples to the flock" (*ibid.*, 5:3), but I do know that each home is a part of that flock. The influence you spread in your home will go throughout the ward, the stake, and then will go throughout the city, the state, the country, and the world.

The most precious thing in the world is a testimony of the truth. Truth never grows old, and the truth is that God is the source of your priesthood and mine, that he lives, that Jesus Christ stands at the head of this Church, and that every man who holds the priesthood, if he lives properly, soberly, industriously, humbly, and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that it is true!

God help us to defend the truth—better than that, to *live it*, to *exemplify it in our homes*. What we owe to our parents we cannot express. Are you going to have that same influence on your children, you parents—fathers and mothers? Never set an improper example before them. You are men of the priesthood, and you are leaders. Never let them hear a cross word. You should control yourself. He is a weak man who flies into a passion, whether he is working a machine, plowing, or writing, or whatever he may be doing in the home. A man of the priesthood should not fly into a passion. Learn to be dignified.

To hold the priesthood of God by divine authority is one of the greatest gifts that can come to a man, and worthiness is of first importance. The very essence of priesthood is eternal. He is greatly blessed who feels the responsibility of representing Deity. He should feel it to such an extent that he would be conscious of his actions and words under all conditions. No man who holds the Holy Priesthood should treat his

wife disrespectfully. No man who holds that priesthood should fail to ask the blessings on his food or to kneel with his wife and children and ask for God's guidance. A home is transformed because a man holds and honors the priesthood. We are not to use it dictatorially, for the Lord has said that "... when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D&C 121:37.) That revelation given by the Lord to the Prophet Joseph Smith is one of the most beautiful lessons in pedagogy or psychology and government ever given, and we should read it over and over again in the 121st section of the Doctrine and Covenants.

Let us realize that we are members of the greatest fraternity, the greatest brotherhood—the brotherhood of Christ—in all the world, and do our best each day, all day, to maintain the standards of the priesthood.

Let us live honest, sincere lives. Let us be honest with ourselves, honest with our brethren, honest with our family, honest with men with whom we deal, always honest, for eyes are upon us, and the foundation of all character rests upon the principles of honesty and sincerity.

God is guiding this Church. Be true to it. Be true to your families, loyal to them. Protect your children. Guide them, not arbitrarily, but through the kind example of a father, a loving mother, and so contribute to the strength of the Church by exercising your priesthood in your home and in your lives, I pray in the name of Jesus Christ. Amen.

SPIRITUAL DIMENSION

Bishop Robert L. Simpson
Of the Presiding Bishopric

My dear brethren, I feel great strength in the presence of the priesthood. How thrilling it has been to listen to these young men [Grant Pace and Scott Peterson, whose addresses will be published in the *Conference Report*].

The Lord must be very pleased about the prospects for his Church in the future, and, of course, the most gratifying aspect of all is the fact that there are hundreds and hundreds of young men—deacons, teachers, and priests—from all over the Church who could have represented their quorums here tonight with sincerity, with ability, and with a fervent testimony that God lives.

What causes a boy to think this way? What is it that gives spiritual dimension during teenage years? Certainly, in the eyes of the world, this type of thinking should come much later in life, but we Mormons seem to be different. These two young men have been obviously well-trained. The academic quality of their talks has been superior. How grateful we are to the public schools and to church activity that have made this excellence possible.

However, the thing that has made these talks truly outstanding is their rich spiritual dimension and sincerity. Truly, this has enabled their messages through the Spirit of the Lord to sink deeply into the hearts and minds of those of us who have been privileged to listen.

This is the same sincerity and spirit of testimony that makes a Mormon missionary successful in his field of labor. His discussion, his testimony is not a mere communication of words. It is much more than that. It is a transmittal of the Spirit of God into the hearts of those receptive to his message.

Speaking of this spiritual dimension, may we acknowledge the hand of the Primary teachers, the Sunday School, the MIA, priesthood advisers, seminary instructors, and bishops in helping to mold this spiritual image which is such a vital factor among our youth. But may we, most of all, pay tribute to loving and devoted parents who are not too busy, not too preoccupied to teach their children to pray, to worship, to be unselfish, and to study not only the academic requirements but also those things called spiritual.

When should parents start teaching spirituality? Spirituality is taught in the first hour of the first day of a babe's mortal existence, for the deepest expression of spirituality is love; and when love is expressed as only a parent can express love, there is a real and definite registration made in the heart and mind of the tiniest babe. Everyone here has seen a babe in a high chair, closing his eyes and bowing his head as the blessing is said on the food, even before he is able to walk. We can't start too soon, brethren. We must start on the very first day of life.

What must we do to give this spiritual dimension to our children? Where do we find time? Is ten minutes a day too much? Few stories from the scrip-

tures would take more than ten minutes to retell in the vocabulary of your children, whatever the age might be. Yes, these stories are told and retold in the auxiliaries of the Church but never with quite the same impact that is found as a parent tells the story in the environment of the home and the fireside.

Just this week a fine bishop who has traveled 8,000 miles to this conference, all the way from New Zealand, told of how he had recently read a Book of Mormon story to his children before bedtime. It was the touching story of Nephi as he suffered persecution at the hands of his own brothers. Bishop Palmer described the tears of sympathy streaming down the cheeks of his young son as the story unfolded.

Yes, brethren, our children have an amazing capacity for spiritual teaching at a most tender age, and somehow it becomes extra special when taught by the parents in the home.

Now, may I divert momentarily to tell you of the great spiritual strength Sister Simpson and I felt from two teenage youngsters who stood at the base of the stairs leading to the glistening New Zealand Temple on the eve before its dedication in 1958. Because it was after dark, the temple appeared to be suspended in space as large floodlights bathed it in a fluorescent, bluish glow. It was beautiful to behold.

The youngsters had just completed a long tedious journey in an open truck, and as they arrived, they ran directly from the truck to the temple steps. This was a dream come true. They were looking at a temple of the Lord for the first time in their young lives. After a moment of silence, one of them finally spoke and said, "Let us go up where we can touch it." After a few short moments the other one said, "Do you really think we should?"

Then following a short discussion, both agreed that it would be better to wait until morning after they had had a chance to clean up and put on their finest Sunday clothes before going up to touch the house of the Lord.

As Sister Simpson and I stood there unnoticed by these two young people, our hearts were overjoyed at the thought of parental teaching that had given this spiritual dimension to the youth of Zion, way down in the South Pacific.

On another occasion in far-off New Zealand, a young Maori boy, who was a teacher in the Aaronic Priesthood, came to our elders' quarters, arousing us in the middle of the night. In his hand was a piece of paper, and in his eyes there were tears. "Elder Simpson, will you please keep my teacher's certificate for me for a few days? Will you keep it for me until I can make myself worthy of it once again?"

I am pleased to say that the infrac-

tion was not too serious, and things were all right in a very short time, but I was grateful once more for parental teachings that gave this boy a conscience. To him, the privilege of holding the priesthood was sacred and was incompatible with his fleeting moment of weakness during the past day or so.

Incidentally, I might report that he found during this episode that it was not possible to lay aside the priesthood for a few days by simply handing over his certificate. I am certain there are many who wish it were this easy.

Oh, what a sad thing it is to see young men compromise their priesthood obligation through the dangerous practice of rationalization. The adversary is quick to help anyone develop the knack of convincing himself that almost anything is okay under certain conditions.

We listened to a good illustration here tonight about the difference between black and white and all the shadings of gray. Sometimes the adversary is sitting there on our shoulder trying to take us into that area of gray just a little farther.

I shall never forget the prime example of rationalization. It was an experience I had during a visit to a prison at the request of the warden. He wanted someone to give a word of encouragement to three boys claiming to be Latter-day Saints. I met these three young men, and found out right away that although they had been baptized, they had not had the benefit of parental teaching. They knew very little about the Church, but they did know they were Latter-day Saints.

An arrangement was made that I might talk to each of them privately. During our discussions, I found out that the first two young men were in prison for stealing. As I turned my attention to the third young man, I said, "I suppose you are in here for stealing?" He stood up to his full stature, and he said, "Elder, I wouldn't steal. My mother taught me never to steal anything from anyone. I wouldn't go into a house or store and take anything that wasn't mine. I'm not in here for stealing. I'm in here for forgery."

Well, now, brethren of the priesthood, how about this gray area? That was pretty dark gray I would say. I think he was over in the black. But I want to tell you we have to be on constant guard for this thing called rationalization.

I see hundreds of fathers in the Tabernacle tonight with their sons. What a glorious sight this is. The Lord must be very pleased, for there are scores of meetinghouses all over this continent with other dads sitting in this priesthood meeting with their sons. Do you realize that there are probably more father-son combinations in this meeting tonight than in any meeting

ever held in the history of the world? President McKay has suggested that 70,000 men and boys are assembled all holding the priesthood of our Heavenly Father. Find me the equal to it. It just doesn't exist, for this is his Church, and this meeting tonight is an evidence of it.

We are showing the way to the world, brethren. What more common ground could a father and a son have to start a heart-to-heart talk? You both hold the priesthood of God. You have everything worth having in common so long as you honor it and magnify it.

As we preside over the affairs of our homes, dads, it becomes largely a matter of motivating members of the family in the proper direction. I understand from the experts that there are five basic methods of motivation: love, duty, reward, fear, and force. Now fear and force are tools of the adversary and typify organizations of his making. No parent has ever been able to secure a real and long-lasting objective with a child using either of these methods. While the immediate purpose is almost always guaranteed; in terms of eternity, they always fail.

Due to the human element in all of us, there is often merit in the reward incentive program. A desire for a Certificate of Achievement, an Individual Award, or a Duty to God recognition has paid handsome dividends through the years in encouraging young people to greater church activity. On the other hand, we see frequent examples of selfishness being built up in the hearts of children as the reward program is carried to excess by unthinking parents who give too freely to their children and keep giving and giving and giving.

All should be sensitive to duty. We are a part of society, a social organization or a religious group, and as such we have an obligation to the group, not always at our personal convenience. We are sometimes moved to good works simply because it is our duty to do so, and a God-given conscience will not let us rest until our duty is done. We should feel very sorry for people without conscience. It is a manifestation of selfishness, in my opinion.

But first and foremost, at the top of the list, second to none, brethren, is that motivation which is love. "If ye love me, keep my commandments." (John 14:15.) Obedience will always be the result of love. It is an eternal principle. More love in our hearts increases our capacity for love and, consequently, greater devotion and an even greater degree of obedience. And after we are more obedient, we have greater capacity for love and on it goes like an endless spiral upward, terminating in the presence of our Heavenly Father.

My final plea tonight is to all youth

of the Aaronic Priesthood and concerns one of the most important of God's commandments. It was given to the children of Israel and has never been set aside nor altered through the ages. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.) This is our duty. Our spiritual Father has spoken out of his love for us. And as we do our duty and keep this commandment the very process of honoring our parents will promote a love and affection that will eventually replace the duty aspect and bring an eternal love into the family circle.

An unkind word of disrespect to a parent is incompatible with the priesthood. If such has been the case, we must seek help from the Lord in fervent prayer to overcome a tendency that, if continued, will assuredly stand between us and the ultimate presence of the Lord.

Now, what about the promise associated with this commandment, "... that thy days may be long upon the land which the Lord thy God giveth thee?" (*Idem.*) This is not only a promise of a maximum mortal span but an eternal promise as well. President Joseph Fielding Smith made it very clear yesterday morning that this earth upon which we live will be celestialized. May we not then logically conclude, brethren, that as we honor our mothers and our fathers, we can also think in terms of living on this goodly land forever and ever, provided the other areas of our lives are worthy of a celestial reward. That we might stay long upon the land that God has given us, I pray in the name of Jesus Christ. Amen.

PREPARATION BY THE HOME FOR PRIESTHOOD LEADERSHIP

President N. Eldon Tanner
Of the First Presidency

Brethren, it is truly a great privilege for each and every one of us to meet with the priesthood. I suppose that tonight we have the largest gathering of the priesthood ever recorded in the history of the world—gathered in dif-

ferent places to hear the messages that have been given to us here tonight.

I thought what beautiful messages and instructions we have received and scriptures have been quoted to let us know what our responsibilities are as priesthood holders and members of families. And as I listened to President McKay's message to us tonight, I thought of all the work that he has done and the progress he has made, and though he is loved by everyone and respected by everyone regardless of race or creed, he says, through his son tonight, that he gives great credit for that to his family and the teachings that he received in the home.

I am happy to face this body of priesthood tonight and ask you this question: Do you really believe and appreciate the fact that the priesthood which you hold is the power of God, delegated to you to act in his name in the things which you are directed to do when you are ordained to the priesthood you hold and the office therein?

Brethren, if we did nothing more than answer that question and leave the buildings in which we are meeting tonight with a determination that we would keep the covenants we made when we were ordained to the priesthood and let our lives be lives of example to our children, to one another, and to the world, our gathering would be very, very profitable indeed.

Every father present and listening in was a boy who held the Aaronic Priesthood not long ago and the boys that are listening in tonight—these young men who gave us such beautiful talks—will be holding the Melchizedek Priesthood in a very few years and occupying the seats and the offices, carrying the responsibilities that are being held by every man in this building and in the buildings in which you are gathered tonight, even as the President of the Church.

What a wonderful thing to think about, brethren. And it is because of the priesthood which you hold. The future and success of these boys, these young men who hold the Aaronic Priesthood, depend on the way their fathers live and the way the boys determine to live, which they determine they want out of life. I want to tell you, brethren, they want to be like their dads. Some would like their dads to be better, but they still want to be like their dads.

I received a letter from a missionary just the other day, and he said, "I wish you would take time to go and talk to my dad. See just how he feels about the Church. See if he can be ready to go to the temple when I get home." Now his dad is proud to have him in the mission, very happy to support him there, but for some reason he is not prepared to do what he agreed to do, to keep the covenant he took upon himself when he was ordained as an elder in the Church.

We as a group have responsibilities in the home, and I would like to emphasize that tonight. I haven't time to preach to you, for which I am sure you are glad, but I would like to give you two or three experiences, and I hope you don't mind my using my own family. I am going to give you three experiences that we actually had in home night programs, taken from three different families of my daughters and their husbands. The last one I am going to mention first.

When we were at Waterton Lake this summer, with Grandpa and Grandma there, we had two or three families together. Do you know what those kids wanted to do? They wanted to have family night, and we did. One of the boys who is a deacon was asked to take charge, because their fathers were absent and he was the only deacon there in that group and there was no one who held higher priesthood. But in the discussion the one boy said, "What should you do when you are out with young fellows camping or with a group out away from home fishing or anything of the kind, and when you go to bed you want to pray?"

Someone suggested, "Well, you might go outside and pray, outside the tent. Or if you're in a home, or a building where there is a bathroom, you might go in the bathroom and pray."

Another one said, "Well, couldn't you go to bed and pray?"

One of the girls of the same age spoke up and said, "Why can't you pray where they are?" She said, "I have been out with a group of girls, and I have prayed with those girls there. All the girls pray, at least they did when I was with them. They knelt down and prayed when I did."

I thought there was a very fine answer, and I would like to give my experience, in addition to that. I have never found it embarrassing after the first time I knelt down to pray where other men were associated. But more than once I have seen men kneel down when I knelt down, or when I got up, I found them kneeling down offering prayer. I am as sure as I am that I stand here that every man wherever he may be, though he doesn't pray regularly would, if he found himself in very great danger or emergency, be glad to call upon God. We need not apologize for being one who calls on the Lord and knows he stands ready to answer our prayers.

Another home night—this time we had all the families together—and this is regarding a boy from another family. He was seventeen years of age. We had each one participate one way or another. We held a little discussion. But when we came to this young man, he said, "Grandpa, do you think it would be all right for me to give the First Discussion tonight?"

I said, "I think it would be fine."

He said, "Well, I have the material here and I would like this family to be the investigators, and I would like to give the First Discussion."

Seventeen years of age, and he did it beautifully! Why? Because his family had set out to teach him that he should be prepared to go on a mission. Now there is a great difference, brethren, in being prepared to go on a mission and being given the idea you should go on a mission. There is some social pressure there when you try to make someone feel that he should fill a mission because everybody is going on a mission. The President says you should go on a mission, and it is the proper thing for a boy to do. But it is most important that our boys prepare to go and fill honorable missions, realizing that they are going out as ambassadors of the Lord and not just to be like other boys.

I have heard parents say to their daughters, "Now you be sure that you get the right kind of husband. Don't ever marry anybody that isn't worthy of you." Well, I don't know whether my philosophy is good or not, but we have five daughters, and I said to those girls, "You be sure you are prepared for the best man you can get. That's the thing I want you to do, girls—be prepared to be the kind of mother you should be, the kind of wife you should be, the kind of member of the Church you should be—so that you are worthy of the best man available, and you will be much more likely to get that right kind of husband."

Another little example of how another one of the families is preparing. The two older boys were thirteen and fourteen when this incident took place. The mother arranged to get the phonograph records of the Book of Mormon. She said to these two boys, "Now look, here is a Book of Mormon for each one of you. We will play these records and you read the Book of Mormon while the record is playing. And when you finish this, if you finish it by a certain time, I will give you each ten dollars with the understanding that half of that ten dollars goes into your missionary fund."

I think that mother is preparing her boys to go on missions. She is using the time profitably. It gives them an opportunity to discuss the Book of Mormon and for them to read it while they listen to it being read beautifully. As she reported on it, she said how profitable it had been to the boys and the whole family. The other children wanted to do the same thing when they heard the older boys. What a wonderful thing it is to teach the gospel to your children.

President Joseph Fielding Smith told us yesterday that his father gave him a copy of the Book of Mormon and asked him to read it, and he did read it, and it was very helpful to him. See how far he has gone in the Church, and now he is accepted as one of the greatest authorities of the scriptures.

I want to tell you, President Smith, when I was presiding over the West European Mission and attended a conference here, you pleaded with all of us to read the Book of Mormon, and I went home and read the Book of Mormon. You asked us to do it before Christmas, and I did it before Christmas. I didn't have much to do over there as President of the West European Mission, did I, Brother Petersen? Well, I found that I could read the Book of Mormon long before Christmas, and I got busy—I'm not boasting—I want to thank President Smith. I got busy and read the Book of Mormon, and after I read the Book of Mormon, I read the New Testament, the Doctrine and Covenants, and the Pearl of Great Price, and finished it up before Christmas night. I want to thank you, President Smith.

And I would like to make this appeal tonight to every man who is here or elsewhere under the sound of my voice, that you read the Book of Mormon before the end of this year. Now that's not asking too much, I don't care how busy you are, because I have proved it. And I want to tell you it will be worth a great deal to you, and how much better it would be if your time could be arranged so that you read the Book of Mormon in your home so that the other members of the family can hear it and have it discussed and learn something about it.

Brethren, you are the head of your homes. Be worthy of being head of the house. Make your family proud and make it profitable for them that you are the head of the house. Live a life that is a worthy example to them that they might follow it and that the work of the Lord might go forward, realizing that the greatest influence in the life of any individual is the influence in the home. May they gain testimonies of the truthfulness of the gospel because we are their fathers, because we are members of the Church holding the priesthood, I pray in the name of Jesus Christ. Amen.



David Galloway, priest, and Dana Eichelberger, both students at Provo (Utah) High School.

KEEP THE COMMANDMENTS

President Hugh B. Brown
Of the First Presidency

I commend to all what has been said by the various speakers. I have appreciated so much what these young boys have said tonight, the wonderful message of the President, Brother Simpson's timely instruction, and Brother Lee's part of the program which was so very important to all of us. We commend it to you. We trust that all will undertake to profit by what Brother Lee has told us.

"Every man," James M. Barrie said, "is a diary in which he means to write one story and writes another, and his humblest hour is when he compares the volume as it is with what he vowed to make it."

I think it important as we think of life, its opportunities its possibilities, its challenges, its inspirations, that we undertake to qualify ourselves to receive from the Holy Spirit the instruction and direction from day to day that will keep us in the path of duty.

May I make a suggestion, and I thought of it after I came into the building tonight. I wish the head of every house would get a large card-board and print on it by hand in letters large enough to be seen across the room the twentieth chapter of Exodus, the third through the seventeenth verses. Will you put that on the wall where you and other members of the family will see it every day. Read it, assimilate its meaning, profit by its instruction.

And then get another cardboard the same size and write on that one the fifth chapter of Matthew, from the third through the twelfth verses. If you will put these side by side and read them every morning—you can read them while you are shaving or washing or getting ready to go to work or to school—they will remind you of who you are and what is expected of you.

I am going to take just a moment to read quickly what I want to recommend that you put in your rooms.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that

is in the earth beneath, or that is in the water under the earth:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

"And shewing mercy unto thousands of them that love me, and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." (Exod. 20:3-17.)

Let each one of us read that every day and then pray to the Lord before going to school or to work and say to him, "For today I am going to keep the Ten Commandments."

And then turn to the other, which is more of the positive than negative approach. To the Israelites it was largely "Thou shalt not," but Jesus when he came to serve said: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, . . ." (Matt. 5:43-44.) And all through he says, ". . . it hath been said. . . . But I say unto you. . . ." And then he gives us a list of those who are to be counted among the blessed.

"And he opened his mouth, and taught them, saying,

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger

and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely. . . .

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (*Ibid.*, 5:2-12.)

I wanted to leave this as a challenge, for I am persuaded that if I can start my day right by reading some appropriate scripture and then kneel and ask God to help me to remember it, and then if through the day I can remember that I am going to talk to him again that night and report on what I have been doing and how well I have kept my covenant, I believe it would help me to be a better man.

God bless you, my brethren, you who are present in this great auditorium and you other thousands out there, to whom the President of the Church has addressed such a moving appeal. I pray that God will bless the head of every family that it may be like these two men here sitting by their boys, preparing them for the calls that are to come to them. Many of you have your sons with you tonight. I want to tell you that no boy needs to have a board and a chalk to tell how big he is if there is the kind of man around that he would like to be. That is the way boys react to the actions of their elders.

God bless the young people. God bless Israel, and may his peace and blessing be with all of us now and forevermore. I leave my testimony and my blessing with you humbly in the name of Jesus Christ. Amen.



Ila Jean Huskinson, Rexburg, Idaho; Sharon Lee Johnson, Yakima, Washington, age-group counselor in BYU MIA; Richard Piaton, Los Angeles, active in ward music and advancement chairman, Boy Scout troop committee.

Sunday Morning Session,
October 4, 1964

THE ROAD TO DAMASCUS

Howard W. Hunter
Of the Council of the Twelve

I would like to invite you to turn back the pages of history nearly two thousand years and walk with me down Damascus Road. This ancient way commences at one of the gates through the north wall of the city of Jerusalem; winds through the hills of Judea; crosses the Jordan River, the plains of the Decapolis east of Galilee; and goes over the plateau to the city of Damascus, the oldest continuously inhabited city in the world. It was on this road, two or three years after the crucifixion and resurrection of the Savior, that a marvelous event took place which changed the course of a man's life and in turn has had an effect upon the lives of millions of persons.

In the city of Tarsus, the Hellenistic capital city of Cilicia which was rival to Alexandria and Athens, was born a Jewish boy who was given the name of Saul. By birth he was a Roman citizen because Cilicia had become a Roman province under the great Roman general and statesman, Pompey. History has not recorded much of his early childhood, and we have very little information concerning his father and mother, but it is assumed by most scholars that they were people of means and position. His father was a Pharisee, one of the two major religious and political divisions of Judaism. The Pharisees were the leading sect and held most of the political offices in the state as well as the high priestly offices. They believed in a resurrection and in a future life where men would be rewarded or punished according to their deeds in this life. The Sadducees, on the other hand, denied a resurrection. The Pharisees observed the law of the Sabbath, tithing, and ceremonial purity. They were known for their comprehensive knowledge of the law and their strict observance of it. Saul followed in the footsteps of his father and was a devoted Pharisee.

At Tarsus he learned the trade of working with his hands in weaving goat's-hair cloth and in fabricating it into tents. This is not inconsistent with the assumption that he was a student of the law because Jewish students were

taught a trade so that they might provide for themselves by their own hands.

While in his youth, Saul went to Jerusalem to be educated as a rabbi at the feet of Gamaliel, who was considered the most outstanding teacher of his time. This great rabbi and doctor of the law taught the doctrine of strict compliance with the law, which was fundamental with the Pharisees, yet he was liberal in some respects, and his teachings were tempered with moderation. As a member of the Sanhedrin, he argued a course of tolerance and took a firm stand against the prosecution of Peter and the other apostles after the death of the Master.

Under the teaching of Gamaliel, Saul became a zealot for God, a serious and a pious man. He hungered and thirsted after righteousness and sought diligently to keep the law in every respect as a devout Pharisee. In spite of the fact he had been a pupil of Gamaliel who taught tolerance, Saul became an extreme persecutor of those who did not comply strictly with Pharisaic Judaism.

After the crucifixion of Jesus, widespread persecution was soon commenced upon those who followed his teachings. The activity of Stephen, a Hellenistic Jew, in this new cause brought him into conflict with the Jews of Jerusalem, who, being angered by his eloquent presentation of the new faith, brought him to trial before the Sanhedrin on the charge of blasphemy. The age-old traditions of Judaism and the doctrines of Christianity, the two opposing orders, were brought into sharp focus.

Stephen's statements before the Sanhedrin concerning his faith in Christ so maddened his accusers that they dragged him from the tribunal and stoned him to death. Saul was present at the trial. He stood by and held the garments of the chief witnesses while they killed Stephen. Following this, Saul began to participate actively in the campaign against the Christians. This is the usual course of a man's life as he turns toward evil. First, he is a silent observer, then he becomes a consenting spectator, and finally he is an active participant.

To this time there had not been a separation of the Christians from the synagogues of the Jews, but the hour had come when the gospel of Christ should take the place of the law of sacrifice, and the rupture with Judaism was imminent.

The persecutions which followed suppressed and dispersed the followers of Christ from Jerusalem and scattered them throughout Judea and Samaria, thus aiding the spread of Christianity. Like the tiny mustard seeds which grew into large plants, mentioned by the Lord in the parable, the seeds of Christianity were scattered to the wind and fell upon fertile soil. As the plants began to grow, Saul was determined to stamp

them out. His zeal as a defender of the faith was unloosed against the followers of Jesus. A Christian man's house was no longer his castle, for Saul entered into every house and dragged both men and women before the magistrates, who in turn committed them to prison.

Apparently Saul, one of the main instigators of the persecutions, feared the spread of the gospel of Christ to more distant places. He went to the high priest in Jerusalem and secured a commission in writing to the synagogues in Damascus, authorizing him to take into custody the Jews of that city who had become followers of Jesus and return them to Jerusalem in chains. This authority was issued, and Saul commenced his journey down Damascus Road. The record gives no information as to the other persons in the company, the number of days it took to make the long journey, the conversation that may have taken place, or any of the happenings along the way, until the day they came near Damascus about noon "... and suddenly there shined round about him a light from heaven. And he fell to the earth, ..." (Acts 9:3-4.) This Pharisee who had come on an errand of persecution and those who were with him heard a voice from the midst of the light saying: "Saul, Saul, why persecutest thou me?" Saul answered: "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (*Ibid.*, 9:4-5.) This proverbial expression of kicking against the pricks usually refers to the ox goad which was a piece of pointed iron stuck in the end of a stick used to urge the ox while drawing the plow. Sometimes a stubborn ox will kick back against the goad only to receive its sharpness more severely. It has become a proverb to signify the absurdity of rebelling against lawful authority.

Saul had been kicking against the goad, and now he was humbled to the dust. "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." (*Ibid.*, 9:6-7.)

Saul stood upright, but he could not see; his eyesight had been taken from him, and he was as blinded physically as he had been spiritually. Those who were with him led him by the hand into the city and to the house of Judas in the street called Straight. For three days he neither ate nor drank but waited for the Lord to reveal to him what he must do as he had been instructed by the voice.

On the third day the Lord appeared in a vision to a Jewish Christian named Ananias and told him to go to Saul. Ananias demurred, for he had heard of the evil done by this man to the Saints

in Jerusalem and knew of the authority he had received to arrest the believers in Christ in Damascus, but he did as the Lord instructed. When he came to the house of Judas, he found Saul and laid his hands on him and administered to him saying, "... brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (*Ibid.*, 9:17.) Saul had been instantly blinded on Damascus Road, and his sight was instantly restored when Ananias laid his hands on him. To make his conversion complete he was baptized. Paul's life was changed. It is remarkable that the man who held the garments of Stephen's executors thereafter became the chief exponent of the principles for which Stephen died. Soon there was commenced the great ministry of which the Christian world is so familiar, by the one whose name became romanized and known as Apostle Paul.

These are the facts from the record of one of the most important encounters in history. There are those who are skeptics and cannot reconcile the events which might be classified as supernatural. Appearances of Deity and voices and visions are often looked upon with suspicion. Some are inclined to explain away the marvelous experience of Paul by saying it was merely the imaginative culmination of an inner conflict of a man who had taken a strong position in defense of the law, who had resolved to stamp out the threat to Judaism, but who had a deep feeling that he was doing wrong. It doesn't seem likely that the whole course of a man's life upon which he was so urgently set would be changed so suddenly and drastically by an inner conflict. Men who are as determined as Paul are not quickly changed although there may have been a spark which had smoldered for a long time before bursting into flame that day on Damascus Road.

Some have said it was the long journey from Jerusalem to Damascus which gave him time to think and contemplate during the days of travel upon the recent events of the persecution. Paul had been present at the stoning of Stephen and had seen him die. He heard him ask in his last words that those who had dragged him from the Sanhedrin and stoned him in defiance of the law might be forgiven for their acts. This must have made a lasting impression on the mind of Paul. He had personally gone from house to house and brought men and women before the tribunals which condemned them to prison or imposed the sentence of death. Because of him, many had left their homes and fled. Now he had traveled to Damascus with further threats to inflict persecution upon those who followed Christ. Could it be that these things commenced to

weigh heavily upon his conscience?

Paul testified on many occasions concerning his conversion, that he had seen Jesus our Lord and that the vision was a reality. In the book of the Acts of the Apostles there are three accounts of the conversion. The first is the record of Luke in which the conversation between the Lord and Paul is set forth. In the second account Paul personally relates the facts of the conversion in his speech to the angry crowd on the steps of the temple in Jerusalem, and the third is his defense before King Agrippa, the nephew of Herod, who had tried the Savior just a few years before. Standing in the elegant surroundings of the court of the king, Paul spoke in his own defense, recalling his youth, his beliefs as a Pharisee, his part in the persecutions, and the marvelous vision on Damascus Road. After bearing witness of Jesus he said: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." (*Ibid.*, 26:19.)

Paul's life had been bisected by Damascus Road. Before, he was an aggressive persecutor of Christianity, but after Damascus Road he was one of its most fervent propagators.

There are many men in the world who could be like Paul, men who could be changed in the twinkling of an eye if willing to change the object of their lives as did Paul. There are some who see but do not believe. One needs to be only a bystander to see, but to believe, one must accept wholeheartedly and commit himself to his belief. This requires faith and repentance of old ways. Paul had been raised in the belief his family had held for generations. He had been trained in that faith, and it is fair to say that he understood it, but it was not until that day on Damascus Road when Jesus spoke to him that the object of his life was changed. There are persons in every church who see, but some do not believe. Because they have been raised in the beliefs of their fathers, their minds are closed, and they are satisfied to continue. We wonder why it took Paul so long to see the light and why he so vigorously opposed the teachings of the Savior. The answer is apparent. He was born into a certain belief and followed it until it became a habit. He had a preconceived idea of the law which closed his mind to the truth until that event on Damascus Road.

Nearly two thousand years have passed. Many of the problems and questions of Paul's day are with us yet because of tradition and preconceived ideas. The prophets of old foretold of the coming of the Savior and the establishment of his Church. They also foretold that the gospel would be taken from the earth because of the corruptions of men and again established before Christ's second coming. The fulfillment of these prophecies has been confirmed by history. The Church of Jesus Christ

of Latter-day Saints declares to the world that the true gospel of Jesus Christ was taken from the earth and that it has been restored in our day. A young man who had been pondering and questioning the established faith of his fathers had the simple faith to seek his Heavenly Father in humble prayer. In response, a glorious vision burst upon this young man, a Prophet of the Lord, in a manner similar to that given to Paul. God the Eternal Father and his Son Jesus Christ, two separate and distinct Personages, appeared to him and instructed him. By reason of this event and the subsequent events by which God revealed his mind and will to men, the gospel of Jesus Christ has been restored in its fullness for the benefit of all mankind.

It is startling to many in the world to learn that there is a prophet of God on the earth at the present time who speaks to us the will of the Lord, and of this fact I bear witness. There are hundreds of thousands who also so testify, yet today as in Paul's day there are others who see but do not believe because of old traditions, closed minds, and preconceived ideas. For this reason I invited you to walk with me down Damascus Road. If you are willing to do so with a prayer in your heart for the truth, the Lord will shed his light upon you as he did Paul, and the truth will be made manifest to you.

I further testify that God does live and that Jesus is the Christ, the Savior of all mankind. He will bring light to those who honestly seek it. May the Spirit of God be with you, I pray in the name of Jesus Christ, Amen.

PREPENTANCE

Sterling W. Sill

Assistant to the Council of the Twelve

There is an ancient Greek myth about a giant race called Titans that once plotted an assault on heaven. Armed with missiles and firebrands, they hurled themselves against the gods, seeking their overthrow. But the thunderbolts of Zeus and the arrows of Hercules were too much for the attackers, and the Titans were finally destroyed.

From this story we get the word

titanism. This is a word intended to represent our unfortunate human inclination to fight against righteousness. Following the example of the ancient giants, our world is presently conducting an all-out war against God and his purposes.

Jesus prayed, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And from the very beginning Deity has been trying to raise our standards to this level for which the Redeemer prayed. He has failed only because of the opposition of those he has been trying to help. Our human history is made up of a long unpleasant record of antagonism toward God.

Disobedience brought about the expulsion from Eden. The spirit that caused Cain to murder his brother Abel in order to possess his flocks spread quickly over the earth. Human society was not very old before it was necessary for God to invoke the flood in order to cleanse the earth of its sin. This watery devastation was closely followed by the confusion of tongues and the dispersion of the sinners of Babel. In the Meridian of Time rebellion against God led to the rejection and crucifixion of the Savior of the world, and this tragedy was followed by that long black night of apostasy that we call the Dark Ages.

The scripture reminds us that Satan himself became what he is because of his sin of titanism. In the great antemortal council described in the scriptures, Satan sought the overthrow of God himself and succeeded in drawing away from God one third of all of the heavenly host. Since that time, Satan's fight has continued with increasing power to reach its pinnacle of evil in our own day.

Certainly the greatest problem of our generation is its titanism, as shown by our enmity toward the Almighty. Every unrighteous act, no matter how small, tends to put evil upon the throne of the universe. The Apostle John says that sin is the transgression of law (see 1 John 3:4), and that is the distinguishing characteristic of our day.

Jesus made his own appraisal of our situation when nineteen hundred years ago he looked down to our day and compared it to the time immediately preceding the flood. (See Matt. 24:37.) In spite of the fact that in fighting against God we are sinning against ourselves, yet we have been completely unable to stop the great upsurge in crime and delinquency that each year reaches a new high in devastating our lives. We are training ourselves to love sin. We pay money to see it being committed on the screen; we read about it in books, magazines, and newspapers; and quite naturally we absorb it into our lives.

Against the direct command of God,

we sin against our health; we sin against our happiness; we sin against our success; and we sin against Deity himself. But no one can practise evil with impunity. The incidence of psychiatric disease is increasing among us with giant strides. The rate of bankruptcy is growing by leaps and bounds. Business organizations are reporting unheard-of increases in theft and other evidences of moral breakdown. Every day the newspapers report new occupational scandals as well as scandals in government itself. The Kinsey report of a few years ago is a personal testimony of a widespread decadence in morality that is strangely reminiscent of Sodom and Gomorrah.

When we build bars in our homes instead of altars, we are fighting against God. In our violations of the Sabbath day we are motivating a greater interest in horse races and baseball games than in the celestial kingdom. We employ some of our best advertising brains and use our finest communication media to persuade ourselves and others to take a greater part in the very evils that God has specifically forbidden. As a result of our titanism, our great enlightened Christian nation is noted for its drunkenness, lung cancer, immorality, and the violation of its own laws.

So far as all practical purposes are concerned, we have largely excluded God from our lives. Recently a nationwide religious poll asked whether or not those being interviewed believed in God; ninety-five percent answered yes. When asked whether or not they tried to lead a good life as a result, only twenty-five percent seemed to think that there was any connection between the two, and fifty-four percent said that religion did not influence their conduct in politics or business affairs. Because we seem to keep our creeds and our deeds in separate compartments, one is powerless to help the other. Church membership in the United States is now at an all-time high, and so are our indicators of crime and sin.

One of the reasons for our problem is that so many people have depersonalized God and think of him only in impersonal terms. We call him by such names as "the first great cause," or we refer to him as "an eternal principle." Then because an eternal principle can neither love nor punish us, we feel an increased liberty to indulge our titanism.

But our time is growing short; and if we do not give up the assault, we must surely share the fate of the titans and the antediluvians in losing the war. In his vision of the judgment, John the Revelator says, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.



DeLora Brower, Primary teacher, and Wayne Brower, assistant MIA superintendent, Blackfoot, Idaho.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him. . . .

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more. . . ." (Rev. 20:1-3.) And certainly those who continue to follow Satan must share his fate.

Because sin is the basic problem of our world, repentance has been made one of the first and one of the most important of the principles of the gospel of Christ. A universal, genuine, and permanent repentance would close up our jails, do away with our reform schools, prevent our nervous breakdowns, fill our churches, redeem our souls, and restore harmony, peace, and happiness to the world. From any point of view, repentance is one of the most praiseworthy actions in life. Through it we abandon unworthy objectives and turn our lives upward toward more worthwhile things. The dispensation of Jesus opened with the declaration of John the Baptist, "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:2.) And in our own day the Lord has said, "Say nothing but repentance unto this generation; . . ." (D&C 6:9.)

Repentance is God's cure for every disease that plagues our lives. As repentance is postponed, the sinner becomes more wilful, and any upward change becomes more difficult. If this Godly gift is not used, it may lapse into impotence, and the soul may be lost.

Through Noah the Lord said, "My spirit shall not always strive with man. . . ." (Gen. 6:3.) And someday when it may be too late, we may discover that repentance is the most thrilling, exciting, uplifting of all possible activities.

Some time ago while visiting the Northern States Mission I found myself one sultry August afternoon in southern Illinois in what was probably the most unpleasant weather I have ever experienced. It was very hot

and humid, and I was sweaty, sticky, dirty, and generally uncomfortable. But after the day's work had been finished, I went to my room in an air-conditioned hotel. I took a hot, soapy bath and put on fresh, clean clothing. A little later I got into a bed between cool, white, clean sheets. And for a few minutes before dropping off to sleep, I lay there and thought about repentance. And I thought that if it were this pleasant to cleanse the body of a little sticky perspiration, what a delight it would be to cleanse the mind and soul of guilt and stand clean and free before God.

Even as late as the cross, repentance is good. One of the thieves crucified with Jesus was sorry for what he had done. When he acknowledged his sins, Jesus gave him credit. Certainly he was far ahead of his dishonest companion who remained bitter and rebellious to the very end. But the repentance of the thief came too late to undo the evil that his life had caused.

There is an old fable about a horse that once ran away from his master. Finally the horse repented and returned to his master and said, "I have come back." The master said, "Yes, you have come back, but the field is unplowed." How can one repent of unplowed ground or of lessons unlearned or of character qualities undeveloped? The governor can pardon the murderer, but who can restore life to the victim or the father to his orphaned children.

Repentance is one of the greatest of all ideas, but we should understand that it also has some serious limitations. To begin with it takes time to reform one's life and make restitution for his wrongs, and sometimes an atonement must be made through the personal suffering of the wrongdoer.

But there is one kind of repentance that has no limitations, that is a kind of repentance in advance, which someone has called "prepenance." Prepenance is a repentance that takes place before the offense is committed. Prepenance is the equivalent of prevention. It is a repentance that requires no restitution and demands no payment of penalties. We know that in God's eyes prevention is greatly superior to cure, as he has said, "For I the Lord cannot look upon sin with the least degree of allowance;

"Nevertheless, he that repents and does the commandments of the Lord shall be forgiven; . . ." (D&C 1:31-32.)

To live a life of prepenance requires us to develop the kind of faith that destroys sin before it is indulged. This was "the way of life" of Jesus. The scriptures say that Christ, "was in all points tempted like as we are, yet without sin." (Heb. 4:15.) Repentance for him was unnecessary because he lived the higher law of prevention.

The greatest miracle ever performed

by Jesus was not in controlling the angry sea but in disciplining his own will. His sinless life is the highest manifestation of excellence ever known in the world. Jesus did not need to do a single evil thing in order to find out that it was wrong. The life of Christ was pure, good. His ledger showed all gains and no losses. There were no destructive injuries to be repaired and no restitutions to be made.

What a tremendous benefit we could bestow upon ourselves by calling off the war and learning to live at peace with God, not only in obeying him but also in agreeing with him. If we fully followed him, we could eliminate all of the tragic casualties that are presently strutting themselves along the highway of life.

Recently a man came to see me who felt that he needed to talk to someone about his problems. He was very sorry about his dishonesties, his cheating, and his immoralities. He bitterly regretted the unkindnesses that had caused his wife to die of a broken heart. But although he had repented a thousand times, yet he was powerless to undo his evil. He was unemployed because his past weaknesses had made future confidence impossible. His children were still suffering the disgrace of his bad example, and after having set all of these evils in motion, he could only say, "I wish I could live my life over again." But how ridiculous can we be. No one can live his life over again. There are no rehearsals in life. We can't rehearse birth or life or death. To feel sorry for our sins does not erase the injuries or heal up the wounds. And how can one repent of a bad example or a damaged soul? Sin is the most dangerous and the most destructive of all human experiences, and God has commanded that it should be avoided. "When we are hungry, sin offers us only poisoned bread; when we are thirsty, it invites us to drink at a deadly fountain." It causes all of the trouble, pain, and unhappiness in the world.

Certainly we should never think of sin as a plaything, but as our most deadly enemy. God hates sin, and the Psalmist speaks of our hating evil with a perfect hatred. Repentance is God's highest law. And what a thrilling and profitable way of life is the religion of doing good, of worshiping God, of hungering and thirsting after righteousness. Jesus demonstrated life's perfect pattern and then said, "Follow me. . . ." (Matt 9:9.) And every individual life must finally be judged by how well it carries out that single directive.

May God help us to follow him with our whole souls, I pray in the name of Jesus Christ. Amen.

THOU ART YOU

President Marion D. Hanks
Of the First Council of the Seventy

It is a wonderful blessing to be in this beloved building on these cherished and sacred grounds again. It is glorious to sing with you and to respond to the inspiration of this choir. It is good to be home.

As I walked out of the Church Office Building yesterday morning, I heard a man say to his companion, "If I keep up this schedule I am going to end up in the grave." My immediate reaction was to feel that whatever schedule he followed his chances of that were pretty good. But the second thought came, a thought expressed by a fine but leaden-footed youngster interrupted in the middle of a drag race by a somewhat stern officer. The boy was asked what he was doing, and he said, "I didn't want to get left in the dust." Well, he won't. No one will, and no one will end up in a grave.

The spirit of every child of God goes on living as we experience mortal death—the temporary separation of the body and spirit—and through the atonement of Christ there will be a universal resurrection. The body and spirit will be joined together again as the eternally living soul. The circumstances under which we shall live eternally, in whose presence, with what companions, and in what condition of opportunity and creative service, we are now deciding by the choices we make.

The great messages of this conference and the stirring and solemn assurances that have come have brought to our hearts renewed assurance that this is the truth. We have been teaching that truth in Europe in the past several years with many of your choice sons and daughters and their older companions. It has been a wonderful experience to see the transforming Spirit of the Lord work upon them as it worked anciently when the Savior called his Apostles from the counting place and the fishing nets and bade them become fishers of men. It is an experience that we wouldn't miss nor trade for anything.

Some years ago a wonderful, successful man, who knew nothing of the

Church, spent a few days with his son at a boys' camp where several of these missionaries were serving as counselors. A little time later he wrote a note to one of them. Let me read it:

"It's hard for a person untrained in writing to say what I want to and not sound a bit overboard. I think you know me well enough, though, to know that I mean just what I say. I want to tell you and the others how I feel. There is very little that I know about the Mormon religion, but this I see from my contact with you men during this camp period. In some way it has made itself so vital to young men like you that you found yourself answering a call. You've had to do something personally because your religion is so very personal and important to you. This is a living religion.

"I am a ruling elder in a Protestant church, and I covet for my own church, more than I can tell you, the sort of teaching, leadership, and conviction that breathes such a vital force into its young men. We have our missionaries, of course, but this thing which you do is a different thing. It reaches out within your church in a different way, I judge, and in my humble judgment it is one of the grandest ways I have yet heard of for a fellow to repay in some measure to his God the great debt we all owe. I know that God will richly bless your mission and you. I want you to know that through you and the other men I have had a glimpse of something which to me has the possibility of being an answer to many of the problems that beset my own church and the whole world in these troubled times."

Well, I agree with Mr. Cary's generous and challenging words, his sincere words of commendation and expectation. And I agree with the wonderful implications in them for the missionary, and his younger brother and sister and his parents, for me and you, for all of us. They are to me a sobering portrait of our possibilities and our responsibilities.

As we worked with the missionaries, we worked also with wonderful members of the Church and met multitudes of choice young and older people. I see them in my mind's eye this morning in Frankfurt and Orleans and Berchtesgaden, in London and Bristol and Glasgow, and in a lot of other places. Last Sunday night at a fireside gathering in the Brigham Young University field house there were more youngsters gathered than are congregated on these grounds today. A night or two later at Utah State University I met another great group. I feel in my heart for them and their generation the strongest commendation and confidence. But they have a mighty burden to bear and a great challenge to face.

I have been thinking the last few days of the statement of the Psalmist

who sang the sweet strains of heaven: "Thou preparest a table before me in the presence of mine enemies: . . ." (Psalm 23:5.) Our young people have a table prepared all right, and it is a table laden with the gifts that can make this life meaningful and happy and that can fill them in the eternal sense. But the table is in truth, as the Psalmist said, set in the presence of their enemies.

Who are their enemies? Some of them have been spoken of this morning: men who dig gold out of dirt; certain ones who manufacture and market filth; they who, whether misguided or designing, put before our young people a picture of life as some live it but emphasizing the least affirmative and least Godly aspects of man's divine nature. The young have a table prepared for them in the presence of many enemies. One of the enemies is, in every individual case, our own accumulated sinfulness and bad memory. We are constrained to excuse ourselves because of the failings and faults of others. We are constrained to feel that since everybody is doing it, it is all right for us to do it, and this is persuasively propounded by people in various fields who rely on the statistical method and suggest that since large numbers are doing it, then it must be all right for everybody to do it, just so long as you don't go too far.

Well, a tendency in man to excuse himself has ever been with us. Saul was sent on a great mission. Saul failed and then blamed it on his people when he was confronted by the Prophet Samuel. Saul told a falsehood, and Samuel said, "Then what is this bleating I hear in my ear" (see 1 Sam. 15:14), and then Saul blamed his defection on his people.

In the day of the restoration a great young prophet had to learn the lesson, too. Many of you are acquainted with the third section of the Doctrine and Covenants, this "handbook of the restoration." May I read from it a verse or two which the Lord gave to Joseph Smith after a misfortune in which he had succumbed to the pressure to do something he knew wasn't exactly right. His benefactor and friend who was helping him, providing for him, working with him, wanted some assurance for his wife and family that there really was a prophet at work, and so Joseph Smith reluctantly surrendered to him the manuscript of the then translated portion of the Book of Mormon. This came in response:

"And behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men.

"For, behold, you should not have feared man more than God. Although men set at naught the counsels of God, and despise his words—

"Yet you should have been faithful; and he would have extended his arm and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

"Behold, thou art Joseph, . . ." (D&C 3:6-9.)

Could there be any more sublime or sweet or perceptive answer to the suggestion, this siren song of foolishness, that "everyone is doing it"? Behold, thou art *you*. And God has given you a table, bounteously laden with the good things of eternity. Will you give it up because others are giving up? Will you surrender the sweet and sound and strong principles of this "vital force" and "living religion"?

Why is it a vital force and whence are its roots? It is a vital force because this is a vital religion. God lives. He is a living, revealing, communicating Father. Christ lives. He is the living Head of this Church. There is a living prophet on the earth to whom the Father communicates and reveals his will. Man was in the beginning with God, and we are always going to live.

God bless us to choose to live in his presence with our loved ones, creatively, actively, effectively serving and loving and learning, I pray in the name of Jesus Christ. Amen.

THE DIMENSION OF THE SPIRIT

Gordon B. Hinckley

Of the Council of the Twelve

My dear brethren and sisters: It is so great a privilege and so serious a responsibility to speak from this pulpit that I earnestly seek the inspiration of the Holy Spirit.

The other day I strolled about the campus of one of our great universities. I was impressed with the splendor of the buildings, the immaculate laboratories, the teaching theaters, the magnificent library, the dormitories, the gymnasiums. But I was more impressed with the students. There were some 17,000 of them—handsome young men and beautiful young women, serious and intent and earnest.

These are a few of the hundreds of thousands who have returned to college life this fall. I am awed by the great forces of knowledge which they represent. Never before have so many been educated in the learning of the world.

What a marvelous thing this is—the intensive schooling of a large percentage of the youth of the land, who meet daily at the feet of able instructors to garner knowledge from all of the ages of man. The extent of that knowledge is staggering. It encompasses the stars of the universe, the geology of the earth, the history of nations, the culture of peoples, the languages they speak, the operation of governments, the laws of commerce, the behavior of the atom, the functions of the body, and the wonders of the mind.

With so much available knowledge one would think that the world might well be near a state of perfection. And yet we are constantly made aware of the other side of the coin—of the sickness of our society, of the contentions and troubles that bring misery into the lives of millions.

Each day we are made increasingly aware of the fact that life is more than science and mathematics, more than history and literature. There is need for another education, without which the substance of our secular learning may lead only to our destruction. I refer to the education of the heart, of the conscience, of the character, of the spirit—these indefinable aspects of our personalities which determine so certainly what we are and what we do in our relationships one with another.

And so I would like to talk briefly with our young people, those in the Church and those out of the Church—with the youth of America and of other good lands.

Thirty years ago while living in England I belonged to the London Central YMCA. I suppose that old building has long since gone, but I can never forget the words that faced us in the foyer each time we entered. They were the words of Solomon: ". . . with all thy getting get understanding." (Prov. 4:7.)

I commend them to you.

Understanding of what? Understanding of ourselves, of the purposes of life, of our relationship to God who is our Father, of the great divinely given principles which for centuries have provided the sinew of man's real progress!

I cannot discuss them all, but I would like to suggest three. I offer them not in a spirit of preaching but in a spirit of invitation. Let these be added to your vast store of secular knowledge to become cornerstones on which to establish lives that will be fruitful, productive, and happy.

The first I mention is gratitude, the

second is virtue, the third is faith. Others might be named, but I believe these are fundamental to the full development of every child of God.

Gratitude is a divine principle. The Lord has declared through revelation: "Thou shalt thank the Lord thy God in all things . . ."

"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things. . . ." (D&C 59:7, 21.)

Our society is afflicted by a spirit of thoughtless arrogance unbecoming those who have been so magnificently blessed. How grateful we ought to be for the bounties we enjoy. Absence of gratitude is the mark of the narrow, uneducated mind. It bespeaks a lack of knowledge and the ignorance of self-sufficiency. It expresses itself in ugly egotism and frequently in wanton mischief. We have recently seen our beaches, our parks, our forests littered with ugly refuse by young men—many of them college men—who evidently have no appreciation for their beauty. Only the other day I rode through thousands of acres of blackened land scorched by a fire evidently set by a careless smoker whose only concern had been the selfish pleasure gained from a cigarette.

Where there is appreciation, there is courtesy, there is concern for the rights and property of others. Without it there is arrogance and evil.

Where there is gratitude, there is humility, as opposed to pride.

How magnificently we are blessed. How thankful we ought to be. A recent bulletin of the Royal Bank of Canada dealt with underprivileged people of the world. It said among other things:

"It is difficult for North Americans to understand the plight of people in underdeveloped countries, because we have never been hungry. No one dies here of starvation. Elsewhere more than 1,500 million people go to bed hungry every night . . . The fact is that not more than one in a hundred of the people in underdeveloped countries will ever, in all his life, have what a North American family would consider a good, square meal."

Reflect on that, my dear young friends, and then get on your knees and thank the Lord for his bounties. Cultivate a spirit of thanksgiving for the blessing of life and for the marvelous gifts and privileges you enjoy. The Lord has said, "The meek shall inherit the earth." (See Matt. 5:5.) I cannot escape the interpretation that meekness implies a spirit of gratitude as opposed to an attitude of self-sufficiency, an acknowledgment of a greater power beyond oneself, a recognition of God and an acceptance of his commandments. This is the beginning of wisdom.

"Be thou humble; and the Lord thy God shall lead thee by the hand, and

give thee answer to thy prayers." (D&C 112:10.)

Walk with gratitude before him who is the giver of life and every good gift.

Associated with gratitude is virtue. I think they are related because he who is disposed to shun virtue lacks appreciation of life, its purposes, and the happiness and the well-being of others.

One of our great national magazines recently stated the following: "We are witnessing the death of the old morality. The established moral guidelines have been yanked from our hands. . . . We are left floundering in a money-motivated, sex-obsessed, big-city dominated society. We must figure out for ourselves how to apply the traditional moral principles to the problems of our times. Many find this burden too heavy." (Look Magazine, Sept., 1963, p. 74.)

Heavy though it be, there is a way to apply traditional moral principles in our day. For some unknown reason there is constantly appearing the false rationalization that at one time in the long-ago, virtue was easy and that now it is difficult. I would like to remind you that there has never been a time



Bishop James H. L. Hanchett, Albuquerque (New Mexico) 5th Ward; wife Neva, Primary teacher; and daughter Dianne, 9.

since the creation when the same forces were not at work which are at work today. The proposal made by Potiphar's wife to Joseph in Egypt is not essentially different from that faced by many a young man and woman in our day.

The influences today may be more apparent and more seductive, but they are no more compelling. You cannot be shielded entirely from these influences. They are all about us. Our culture is saturated with them. But the same kind of self-discipline exercised by Joseph will yield the same beneficial result. Notwithstanding the so-called "new morality," notwithstanding the much-discussed changes in our moral standard, there is no adequate substitute for virtue. The old standard is challenged on every campus in America as it is in Europe. But God has not abrogated his commandments.

The violation of these commandments in this, as in any other age, brings only regret, sorrow, loss of self-respect, and in many cases tragedy. Rationalization and equivocation will

not erase the cankering scar that blights the self-respect of a young man who takes that virtue which he can never replace. Self-justification will never mend the heart of a young woman who has drifted into moral tragedy.

In April of 1942, the First Presidency of the Church issued a message which was read from this pulpit. It has the tone of scripture. I commend it to you:

"To the youth of the Church . . . above all we plead with you to live clean, for the unclean life leads only to suffering, misery, and woe physically,—and spiritually it is the path to destruction. How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter." (The Improvement Era, 45:273.)

I thought of this as I observed these thousands of handsome young men and beautiful young women on the university campus the other day. And I thought of a wise statement from the scripture: "... the commandment is a lamp; and the law is light. . . ." (Prov. 6:23.)

You of marvelous promise, you young men and women of great ability, do not mock God. Do not flout his law. Let virtue be a cornerstone on which to build your lives.

I turn next to faith. I do not mean it in an abstract sense. I mean it as a living, vital force with recognition of God as our Father and Jesus Christ as our Savior. When we accept this basic premise, there will come an acceptance of their teachings and an obedience which will bring peace and joy in this life and exaltation in the life to come.

I do not regard this as a theological platitude. I regard it as a fact of life. It can become the very wellspring of purposeful living. Can you imagine a more compelling motivation to worthwhile endeavor than the knowledge that you are a child of God, the Creator of the universe, our all-wise Heavenly Father who expects you to do something with your life and who will give help when help is sought for?

These wonderful college years are years of learning. Jesus said: "... learn of me. . . ."

"For my yoke is easy, and my burden is light." (Matt. 11:29-30.)

I should like to suggest that you follow that injunction given by the Son of God. With all of your learning, learn of him. With all of your study, seek knowledge of the Master. That knowledge will complement in a wonderful way the secular training you receive and give a fullness to your life and character that can come in no other way.

We were aboard a plane some years ago flying between Honolulu and Los Angeles. It was in the days when only propeller-driven aircraft were avail-

able. About midway in our journey one of the motors stopped. There was a decrease in speed, a lowering in altitude, and a certain amount of nervousness among those aboard. The simple fact of the matter was that much of the power was missing and the hazards were increased accordingly. Without that power we could not fly high, fast, and safely.

It is so with our lives when we discount the need for faith and disregard knowledge of the Lord.

Passive acceptance is not enough. Vibrant testimony comes of anxious seeking. Strength comes of active service in the Master's cause. "... learn of me ..." (*ibid.*, 11:29), was Jesus' injunction. He further declared that he that doeth the will of the Father "... shall know of the doctrine whether it be of God, or whether I speak of myself." (John 7:17.)

And so, while you read math and physics and chemistry, read also the Gospels of the New Testament. And read the testament of the New World, the Book of Mormon, which was brought forth by the power of God "... to the convincing of the Jew and the gentile that Jesus is the Christ."

I should like to pass on to you the words of a wise old man who had traveled far and suffered much and grown ripe in wisdom. I speak of him of whom Brother Hunter has spoken so eloquently today. These words were written by Paul to Timothy while Paul was a prisoner of Nero in Rome. To his beloved young friend he said, "... God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

"Be not thou therefore ashamed of the testimony of our Lord, ..." (2 Tim. 1:7-8.)

To every young man and woman I commend this stirring injunction. This is the spirit that will reform the world.

I have been impressed with a statement from Charles Malik, former president of the General Assembly of the United Nations. He said this:

"In this fearful age it is not enough to be happy and prosperous and secure yourselves; it is not enough to tell others: look at us, how happy we are; just copy our system, our know-how, and you will be happy yourselves. In this fearful age you must transcend your system; you must have a message to proclaim to others; you must mean something in terms of ideas and attitudes and fundamental outlook on life; and this something must vibrate with relevance to all conditions of men." (*Successful Leadership*, p. 5.)

To every young man and woman within the sound of my voice I should like to say, take upon yourself the name of the Lord and then with faith go forth to teach with relevance that which will affect the lives of men and

bring peace and joy to the world. The need of the world is a generation of men of learning and influence who can and will stand up and in sincerity and without equivocation declare that God lives and that Jesus is the Christ.

And so, my dear young friends, I suggest to you with all earnestness that as you pursue your secular studies you add another dimension to your life, the cultivation of the spirit. God bless you with that peace which comes from him alone, and that growth which comes of sharing with others that which is most precious, your faith. I pray as I give you my witness of the divinity of this work, in the name of Jesus Christ. Amen.

Sunday Afternoon Session,
October 4, 1964

THREE NEW VOLUMES OF SCRIPTURE REVEALED

Mark E. Petersen
Of the Council of the Twelve

Sister Petersen and I bring to you the love and greetings of the many thousands of faithful Saints and missionaries in the West European Mission area. They look forward to these conferences quite as much as we do here. They look forward with much anticipation to the messages given here. They receive them sometimes in printed word and by radio and otherwise. They are uplifted by the conference. Their hearts are with us here today together with their faith and prayers.

We bring special greetings to you, President and Sister McKay, as you look in on this conference. The many wonderful Saints, the lovely people of Europe, love you and honor you; and they would have us bring their greeting to you. And in the words of one of our loveliest songs they would have us say:

"We ever pray for thee, our Prophet dear,
That God will give to thee comfort and cheer;

As the advancing years furrow thy brow,
Still may the light within shine bright as now."

—Evan Stephens, *Hymns*, 386.

We give you, President and Sister McKay, our love and blessing from the West European Mission.

I would like to talk with you today

about a subject which is very important to the missionaries of the Church as well as to ourselves and address my remarks very largely to those who are investigating our great Church and studying with our missionaries.

We Latter-day Saints believe the Bible to be the word of God. We love it, and we use it continuously. We also believe the Book of Mormon and other modern scriptures to be the word of God. Some people who study the gospel with us are concerned by this latter fact because they are of the opinion that the Bible contains all of the word of God and that there can be no more scripture. They turn to the last chapter of the book of Revelation, which is also the concluding part of the Bible, and say that it proves that there should be no scripture other than the Bible. The words of John the Revelator to which they refer read as follows:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22:18.)

Of course a careful reading of this text shows very clearly that John the Revelator was speaking only of the book of Revelation and not of any collection of other sacred writings. Moses used a similar expression in speaking to ancient Israel when he said: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, ..." This is found in the fourth chapter of the book of Deuteronomy (verse 2). In the 12th chapter of the same book Moses said this: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Verse 32.)

Can anyone suppose that in these words Moses laid down a prohibition against all subsequent revelations and against all books which might be called scripture in years to come? Did he have the power to silence all future prophets and forbid them to speak or write as God intended that they should? Of course not, or we would be without most of the Old Testament and would have none of the New Testament at all.

It was the same with John the Revelator. In warning against additions to the book of Revelation he spoke of that book only, insisting that no one attempt to change or corrupt what he had said. The Bible was not compiled when John wrote the book of Revelation, so he could not possibly have referred to it. Furthermore, scholars tell us that the Gospel of John was written after the book of Revelation, and if this be true it becomes another indication that John had no thought of precluding other writings but only of protecting this particular book of Revelation from change or corruption.

Then what about subsequent revela-

tion? What about additional scripture? Should earnest readers of the Bible look for additional scriptures? Or should they be content with what they now have? All students of Holy Writ know that the Bible itself refers to a number of other books which the compilers did not include in it, either because they did not have access to them or because they did not consider them to be canonical.

No one who understands the facts believes that the Bible contains all that God has ever revealed to human beings, and the Bible itself confirms this stand. It is interesting to ask ourselves how we obtained the Bible, how it was written originally, and by what means it was handed on down to us.

The Bible is a record of the work and writings of the prophets of God throughout the ages, together with a history of their time. It begins with the writings of the Prophet Moses, who is the accepted author of the first five books of the Old Testament. When Joshua was called to lead Israel, he received revelations also, and they were recorded with the history of his time. This record became known as the book of Joshua. It was new scripture for that day and was placed with the writings of Moses. The book of Judges came next. It was new scripture also and was added to the existing volume. Then came the Prophet Samuel. He received many revelations and wrote much history. His record was new scripture for his day and was added to the existing and now fast-growing volume of God's word.

Who among us would discard the writings of Samuel because in earlier years Moses had said, "Ye shall not add unto the word which I command you, . . ." ? It is obvious that Moses spoke only of his own writings and not of anything written in subsequent times by men called to be prophets like unto himself.

When Ezra and Nehemiah came on the scene, they received revelations which were recorded as scripture and placed with what Moses, Joshua, and Samuel had written. This became a pattern by which we obtained the entire Old Testament. Whenever God had a people on the earth, he raised up prophets who spoke in his name. Their writings became our scriptures. New scripture came with each new prophet, and each of these new books was included with the scripture already in hand.

This pattern held true for the New Testament also. As the sacred word of the Christian era was written, it became scripture. Even the letters of Peter, James, John, Paul, and little-known Jude became scripture, new scripture. And they were so accepted by the people of that day and added to the final volume of scripture as it was at last compiled.

That is the way in which the Bible was prepared originally. It came out of

a well-ordered procedure of the Lord. It was always the purpose of God to guide his people and not let them drift, but that guidance constituted new revelation every time it was given. Prophets were there to receive it, and as they wrote, their record became new scripture.

Don't you see that one of the greatest marks of identification of the true Church of God in all the ages has been that it constantly produced new scripture? When there was no new scripture, it was a sign that there was no new revelation, and when there was no new revelation, there was no divine guidance. And when there was no divine guidance, the people drifted into error and darkness. Continuous revelation was essential to the life and survival of the true Church. So were the records of those new revelations, and each new record became new scripture.

The true Church must always produce new scripture according to this pattern. If it does not, we must admit that it has drifted from the path of truth and right. It was Isaiah who explained such a situation which existed anciently when he said:

" . . . the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

"For your iniquities have separated between you and your God, and your sins have hid his face from you, . . ." (Isa. 59:1-2.)

To say that there can be no new scripture is itself unscriptural and contrary to the teachings of the Bible. If we truly believe the Bible, we must expect additional scripture from time to time, and to do so we must look for living prophets to receive the revelations which are to become that new scripture. We cannot escape this conclusion. It is a well-established pattern of God's dealings with men all down through the ages.

The Latter-day Saints offer to the world three new volumes of scripture: the Book of Mormon, which is a sacred record of the ancient Americans, the Doctrine and Covenants and the Pearl of Great Price, which contain many of the revelations to the Prophet Joseph Smith. They are books of priceless value. They sustain the truthfulness of the Bible and give testimony of the divinity of Mormonism. They declare in no uncertain terms that God has spoken in our day and has made many of his gospel principles clear and understandable through these modern revelations.

Would you like to hear a message from God as given in our day? What would you give to hear his word as revealed in modern times, fully supporting and sustaining what was given anciently? It is here. We have it. We offer it freely to all mankind, and what we offer is fully authentic as were the writings of Joshua and the other prophets when added to those of Moses, and as was the New Testament when added to

the Old. The teachings of these new scriptures will bring you divine strength and heavenly light. They will dissipate the doubts and fears that have arisen in honest minds for centuries and will answer gospel questions which have caused many misunderstandings about God's word.

Some have wondered, for example, about the necessity of baptism. Is baptism really essential to salvation, and if so, how should it be administered? If the Bible leaves you in doubt on these points let the modern scriptures help you. A Book of Mormon prophet, in discussing baptism, said at one time:

" . . . if the Lamb of God, he being holy, should have need to be baptized by water, to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!

" . . . he sheweth unto the children of men that, according to the flesh he humbly himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments." (2 Nephi 31:5, 7.)

After hearing these words can anyone doubt the necessity of baptism? And would you like to know how baptism should be performed? By what method? In the Book of Mormon the Savior himself explained this as he instructed the men whom he authorized to perform baptisms in ancient America. Said he:

" . . . ye shall go down and stand in the water, and in my name shall ye baptize them.

"And now behold, these are the words which ye shall say, calling them by name, saying:

"Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water.

" . . . On this way shall ye baptize; and there shall be no disputations among you." (3 Nephi 11:23-26, 22.)

How unmistakably clear this is!

Do you ever doubt the actual existence of the Lord Jesus Christ? Would you like some modern assurance that he really lives? Modern revelation provides it. Listen to this testimony given by Joseph Smith and Oliver Cowdery after a personal visitation of the Savior in a sacred temple built by the Mormon people in Kirtland, Ohio. They said:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of

great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4.)

Or listen to the testimony given by Joseph Smith and Sidney Rigdon when they said:

"... this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (*Ibid.*, 76:22-24.)

Isn't that thrilling? Modern revelation beckons you. It can enlighten your mind and revitalize your whole soul. It will bring you the pure and simple gospel taught by Paul and Peter. It will give you the power to know for yourselves that God really lives, that Jesus is the Christ, and that he has a modern ministry.

We Latter-day Saints are the custodians of that modern ministry. We humbly announce to the world that we are the ordained servants of Jesus Christ. We labor for him and in his name. We have living prophets among us now. They speak, they write, they testify in a great new revelation of God.

We do not teach the commandments or the doctrines of men. We have fully in mind the warning of the Apostle Paul that if anyone preach any other gospel than that which he preached such a one shall be accursed. (See Gal. 1:8.) And we remember too the teachings of the Savior when he said that we shall be judged by every word that we speak, even every idle word. (See Matt. 12:36.) Knowing all of this, we bear solemn and earnest testimony to you that what we teach is God's own truth.

The Almighty has reopened the heavens. He has appeared to modern men and spoken to them personally, face to face, even as he did unto Moses. He has reestablished his true Church on the earth, even as it was in ancient times. He has raised up new prophets on the earth and speaks through them. He has sent to the earth heavenly messengers who ordained these modern prophets to the Holy Priesthood and gave them the divine power to officiate in the ordinances of the gospel and make them valid.

These are facts. They are true, and we lie not. We do not ask you to take our word alone. We urge you to go to the Lord in humble prayer and seek his guidance. He will not lead you astray. He loves you. He is your Father. He has taught us that he will give us enlightenment and give it generously.

But he sets up one condition. We

must "... ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6.) And yet if our search is honest and our desire sincere, he promises us rich rewards. He invites us to come to him and says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" (Matt. 7:7.)

We testify to you of the truth of these things, and we do it in the name of the Savior Jesus Christ. Amen.

"MY PEACE I GIVE UNTO YOU"

John Longden

Assistant to the Council of the Twelve

It is a source of strength to my testimony to witness the evidence of inspiration during these conference sessions. To my knowledge, none of the brethren are instructed in these general sessions to speak upon a particular subject; each selects his own. To me it is interesting and inspirational to see how all of these talks correlate in every session, likewise the music furnished by the various choral groups. As evidence, the opening number this afternoon by the Tabernacle Choir entitled, "In My Father's House Are Many Mansions," expresses this thought: "Peace I leave with you, my peace I give unto you: ..." (John 14:27.)

Two weeks or so ago, I selected as my subject, "Peace."

In the words of the Prophet Isaiah as he prophesied about the coming of Jesus: "for unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)

Peace is a word about which we hear much today. Is it being used loosely for personal gain by individuals or groups?

Peace is not to be trifled with. May I give you and share with you some thoughts on this subject as related by Wilferd Petersen, entitled "Peace Is More than a Word."

"The word peace has been printed

billions of times, uttered in billions of prayers, spoken millions of times over the radio and television and voiced thousands of times by every member of the human race in all the languages of earth, and still we have wars.

"It is high time to consider that peace is more than a word. It is more than a spot of ink on a piece of paper, or a sound on our lips.

"Peace is everything that makes life worth living.

"Peace is God on both sides of the table in a conference.

"Peace is good will in action.

"Peace is world-wide neighborliness.

"Peace is co-operation and team work; it is pulling with people instead of pushing them around.

"Peace is sanity and common sense in human relations.

"Peace is open-mindedness. It is a willingness to listen as well as to talk. It is looking at both sides of a situation objectively.

"Peace is patience. It means keeping our tempers, rising above petty irritations, taking the long look. It means keeping our shirts on and giving time a chance to work its magic.

"Peace is having the courage and humility to admit mistakes and take the blame when we are wrong.

"Peace is international courtesy. It is good sportsmanship in world affairs.

"Peace is tact, and tact has been defined as the ability to pull the stinger of a bee without getting stung.

"Peace is vision. It is being big enough to give up small individual advantages for the universal advantage of a warless world.

"Peace is using the Golden Rule as a measuring stick in solving the problems of the world.

"Peace is the open hand instead of the clenched fist. It is tolerance and understanding toward men of every class, creed, and color.

"Peace is a mighty faith. It is a radiant belief in the potential goodness and greatness of men. It is a dynamic confidence that war can be abolished forever.

"Peace is a thing of the heart as well as the head. It is a warmth, an enthusiasm, a magnetism, that reaches out and draws people together in a common purpose.

"Peace is top level thinking, feeling, acting. It is rising high above tanks, planes, and atom bombs as a way of settling disputes.

"Peace is a way of living."

May we build peace in the little spheres of our daily lives, our homes, our industries, our communities, cities, states, and the world.

The Lord gave a revelation to the Prophet Joseph Smith, as recorded in the Doctrine and Covenants, section 105, verses 38 to 41. This was given June 22, 1834, when members of the Church

were being persecuted and driven from place to place.

"And again, I say unto you, sue for peace, not only to the people that have smitten you, but also to all people;

"And lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth;

"And make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good.

"Therefore, be faithful; and behold, and lo, I am with you even unto the end. Even so . . ."

The message of peace is the gospel of Jesus Christ. Embodied in this scripture is a complete way of life.

Today, in fulfillment of this scripture to establish an ensign, there are seventy-four missions throughout the world, approximately 12,000 missionaries going out to the four corners of the earth, delivering a message which will bring peace to the hearts of men. This will come to all who will listen, study, pray, accept, and live the teachings of the Master.

We need to be reminded of the prayer offered at the dedication of the temple at Kirtland, Ohio, March 27, 1836. This prayer was given to the Prophet by revelation, according to his written statement in the *History of the Church*, 2, 410-428:

" . . . that thy servants may go forth from this house armed with thy power [the power of truth, righteousness, peace], and that thy name may be upon them, and thy glory be round about them, . . .

"And from this place they may bear exceedingly great and glorious tidings, in truth, unto the ends of the earth, that they may know that this is thy work, and that thou hast put forth thy hand, to fulfil that which thou hast spoken by the mouths of the prophets, concerning the last days. . . .

"That no weapon formed against them shall prosper; that he who diggeth a pit for them shall fall into the same himself;

"That no combination of wickedness shall have power to rise up and prevail over thy people upon whom thy name shall be put in this house [the temple]; . . .

"We ask thee, Holy Father, to confound, and astonish, and bring to shame and confusion, all those who have spread lying reports abroad, over the world, against thy servant or servants, if they will not repent, when the everlasting gospel shall be proclaimed in their ears; . . .

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be

established forever." (D&C 109:22-23, 25-26, 29, 54.)

The Savior is the Author of Peace, the Prince of Peace. He said: Come, follow me. ". . . for my yoke is easy, and my burden is light." (Matt. 11:30.)

The application of his gospel in our daily lives will bring peace and contentment to the soul, for his promise unto us is: "Peace I leave with you, my peace I give unto you: . . ." (John 14:27.)

May I quote from that memorable sermon given by President David O. McKay last October conference, to be exact, October 4, 1963:

"Let us ever keep in mind that life is largely what we make it, and that the Savior of men has marked clearly and plainly just how joy and peace may be obtained. It is in the gospel of Jesus Christ and adherence thereto." (CR, Oct. 1963, p. 9.)

Also let us remember his opening remarks of this conference read by his son Robert McKay, "Path to Peace."

May we realize, then, that peace is more than a spot of ink on a piece of paper or a sound upon our lips. It is the application of the teachings of the Prince of Peace in our daily lives. The prophets have been and are speaking. May we follow them. May all we think, say, and do be in accord with the teachings of Jesus, and I assure you we will have peace.

For this I pray humbly, in the name of the Lord Jesus Christ, our Savior. Amen.

CAN I REALLY KNOW?

Boyd K. Packer

Assistant to the Council of the Twelve

Some time ago a representative of the Church on a plane bound for a large west coast city was drawn into conversation with a young attorney. Their conversation centered on the front page of a newspaper, a large city tabloid with the sordid, the ugly, the tragic openly displayed.

The attorney said the newspaper was typical of humanity and typical of life—miserable, meaningless, and in all ways useless and futile. The elder protested, holding that life was purposeful, and that there lives a God who

loves his children, and that life is good indeed.

When the attorney learned that he was speaking to a minister of the gospel, he said with some emphasis, "All right! We have one hour and twenty-eight minutes left on this flight, and I want you to tell me what business you or anyone else has traipsing about the earth saying that there is a God or that life has any substantial meaning."

He then confessed himself to be an atheist and pressed his disbelief so urgently that finally he was told, "You are wrong, my friend. There is a God. He lives. I know he lives." And he heard the elder proclaim with fervor his witness that Jesus is the Christ.

But the testimony fell on doubtful ears. "You don't know," he said. "Nobody knows that! You can't know it."

The elder would not yield and the attorney finally said condescendingly, "All right. You say you know. Then [inferring, 'if you are so smart'] tell me how you know."

The elder had been faced with questions before, in written and oral examinations attendant to receiving advanced degrees, but never had a question come which seemed to be so monumentally significant.

I mention this incident, for it illustrates the challenge that members of the Church face—all of them. This challenge particularly becomes a stumbling block to our youth. They face a dilemma when the cynic and the skeptic treat them with academic contempt because they hold to a simple child-like faith. Before such a challenge many of them turn away, embarrassed and ashamed that they cannot answer the question.

As our friend attempted to answer this question, he found himself helpless to communicate with the attorney, for when he said, "The Holy Ghost has borne witness to my soul," the attorney said, "I don't know what you are talking about."

The words "prayer" and "discernment" and "faith" were meaningless to the attorney, for they were outside the realm of his experience.

"You see," said the attorney, "you don't really know. If you did, you would be able to tell me how you know." The implication was that anything we know we readily can explain in words alone.

But Paul said:

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for

they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2:12-14.)

The elder felt that he might have borne his testimony unwisely and prayed in his heart that if the young attorney could not understand the words, he could at least feel the sincerity of the declaration.

"All knowledge is not conveyed in words alone," he said. And then he asked the attorney, "Do you know what salt tastes like?"

"Of course I do," was the reply.

"When did you taste salt last?"

"Why, just as we had dinner on the plane."

"You just *think* you know what salt tastes like," said the elder.

"I know what salt tastes like as well as I know anything," said the attorney.

"If I gave you a cup of salt and a cup of sugar and let you taste them both, could you tell the salt from the sugar?"

"Now you are getting juvenile," was his reply. "Of course I could tell the difference. I know what salt tastes like. It is an everyday experience; I know it as well as I know anything."

"Then," said the elder, "may I ask you one further question? Assuming that I had never tasted salt, could you explain to me, in words, just what it tastes like?"

After some thought the attorney ventured, "Well . . . I . . . it is not sweet, and it is not sour."

"You have told me what it isn't," was the answer, "not what it is."

After several attempts he admitted failure in the little exercise of conveying in words knowledge so commonplace as that. He found himself quite as helpless as the elder had been to answer his question.

As they parted in the terminal the elder bore testimony once again, saying, "I claim to know there is a God. You ridiculed that testimony and said that if I did know I would be able to tell you exactly how I know."

"My friend, spiritually speaking, I have tasted salt. I am no more able to convey to you in words how this knowledge has come than you are to perform the simple exercise of telling me what salt tastes like. But I say to you again, there is a God. He does live. And just because you don't know, don't try to tell me that I don't know, for I do."



Rodney Dotson, Las Vegas, Nevada, recently returned from Argentine Mission, and Marlene Stoker, Salt Lake City 11th Ward, Junior Sunday School chorister.

Young people, do not apologize or be ashamed because you cannot frame into words that which you know in your heart to be true. Do not repudiate your testimony merely because you have no marvelous manifestations to discuss.

Lehi saw in his dream those who "tasted the fruit," and "were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and were lost." (1 Nephi 8:28.)

We sympathize with you and know how difficult it is to hold to the truth, particularly when professors of worldly knowledge—some of them counterfeit Christians—debunk and scoff. We know from personal experience that you may have some doubts. You may wonder at times, "Can I ever really know for sure?" You may even wonder, "Does anyone really know for sure?"

President David O. McKay once told of his search for a testimony as a youth. "I realized in youth," he said, "that the most precious thing that a man could obtain in this life was a testimony of the divinity of this work. I hungered for it."

He indicated that he had somehow received the impression that the testimony would come as a great spiritual manifestation.

"I remember," he said, "riding over the hills one afternoon thinking of these things and concluded that there in the silence of the hills was the best place to get that testimony."

"I stopped my horse and threw the reins over his head. . . . I knelt down and with all of the fervor of my heart poured out my soul to God and asked him for a testimony of this gospel. I had in mind that there would be some manifestation, that I should receive some transformation that would leave me without doubt."

"I arose, mounted my horse, and as I started over the trail I remember rather introspectively searching myself, and involuntarily shaking my head, saying to myself, 'No, sir, there is no change; I am just the same boy I was before I knelt down.'"

President McKay continues, "The anticipated manifestation had not come. Nor was that the only occasion. However, it did come, but not in the way that I had anticipated. Even the manifestation of God's power and the presence of his angels came, but when it did come, it was simply a confirmation; it was not the testimony."

In answer to your question, "Can I ever really know for sure?" we answer, just as certainly as you fill the requirements, that testimony will come. The Lord has never said, nor was it ever pretended, that this testimony yields itself to scientific investigation, to mere curiosity, or to academic inquiry.

In answer to your question, "Does

anybody really know?" Yes, tens of thousands know. The brethren know. Your parents know.

I have respect for the truth. It is wrong to fabricate, to invent, to mislead.

There is another dimension also. When one has received that witness, and is called to testify, for him to dilute, to minimize, to withhold would be grossly wrong. It is in the face of this that I feel the urgency to bear witness. And I bear my solemn witness that Jesus is the Christ. I say that I know Jesus is the Christ, that the gospel of Jesus Christ was restored to Joseph Smith, a prophet of God, that David O. McKay who presides over this Church is a prophet of God. In the name of Jesus Christ. Amen.

IN WHOM SHALL WE PLACE OUR TRUST?

ElRay L. Christiansen

Assistant to the Council of the Twelve

My brothers and sisters, I have been greatly edified by the proceedings of this great conference, and I am thankful.

We live in a wonderful world and no doubt in the most wonderful era. There are so many lovely and desirable things to do, to enjoy, and to accomplish. There are so many people who help to make life meaningful and purposeful and worthwhile. But, at the same time, this is a day in which there is much anxiety, confusion, mistrust, and fear. This is a time when, as prophesied, many are "... walking in darkness at noon-day." (D&C 95:6.)

In attempting to understand the perplexities of these days, many good people seem to be running to and fro, here and there, seeking to find security in order that they may have peace of mind.

Some, seemingly, depend upon fleeting pleasures to satisfy the longings of their souls. Often these attempt to drown the realities of life in unrestrained living. They seem to be among those who are "... lovers of pleasures more than lovers of God..." (1 Tim. 3:4.)

As a result they find their course is shallow and unproductive of contentment and happiness.

The questionable value of mere pleasures is well described by the poet Robert Burns, who wrote in part:

"But pleasures are like poppies spread;
You seize the flow'r, its bloom is shed;
Or like the snow falls in the river,
A moment whiter—then melts for ever."
("Tam o' Shanter," l. 59.)

Some people attempt to find solace in esoteric intellectual pursuits, while still others seek a haven of security in untried ideologies and man-made formulas. Rather than chart the course for themselves, they seem to be willing to place their lives, their fortunes, their all—even their posterity—in the hands of "benevolent" agencies which formulate and prescribe a way of life for them.

This misplaced trust is contributing to the chaotic conditions of our day. Truly it may be said that these last days are exhibiting more than ever the blatant power and force of Satan.

"O that cunning plan of the evil one," exclaimed Jacob. "O the vainness, and the frailties, . . . of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29.)

In this day of debauchery and crime when a man or woman or a boy or a girl can sink to greater depths than ever before, we can be grateful that even in the midst of these opposing forces, it is possible through following the principles of the gospel of Jesus Christ, for each of us to learn and to progress and to reach the greatest heights in less time than ever before.

How may we in our short lifetime prepare to reach the greatest heights? Is it by placing our trust in the wisdom and power and the abilities of man? No! For "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jer. 17:5.)

And from the Book of Mormon we could add, "... or [who] shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost." (2 Nephi 28:31.)

This is not to minimize the almost unbelievable accomplishments which man has made in conquering his environment and in subduing the earth. But to conquer and subdue the earth is futile if we fail to conquer and subdue ourselves and to place our trust in the Lord.

In one of our hymns we sing, "The fight with sin is real . . ." (Will L.

Thompson, *Hymns*, 206), and it really is! It began in our pre-existent life, and "... to bring about his eternal purposes in the end of man . . ." we are told the fight with sin will continue in order that man may be free to choose between the captivity and power of the devil and liberty and eternal life through Jesus Christ the Lord. (See 2 Nephi 2:15, 27.)

In that pre-earth life Lucifer offered to "save" mankind and to bring all back. But he would have done it by deceit and by force, thereby destroying the agency of man. He demanded as his price that God give him all the honor and the glory that belongs to our Heavenly Father. Jesus, when he heard Lucifer's selfish plan, offered himself as the Savior of mankind and in so doing said: "Father, thy will be done, and the glory be thine forever." (Moses 4:2.)

We must have witnessed that tragic scene when Lucifer with a third of the hosts of heaven arose in hateful rebellion against God, for it is recorded that there were many led away captive by him, "... even as many as would not hearken unto my voice." (*Ibid.*, 4:4.) That one third of the hosts of heaven placed their trust in Lucifer and followed after him. What a tragic event! And yet, even in that pre-existent state, the right of choice was theirs and ours, and that right continues with us today. We then chose the right. We placed our trust in God.

Now what of today? We have been told by our living prophet that "... Never before . . . were there so many insidious influences at work among our people as today— . . . never before have dangers been so threatening to our youth. . . . some think the standards of morality have changed. The standard of morals of a Latter-day Saint . . . will never change."

This is a day of sifting, when the Lord determines "who's who," when the "goats" will separate themselves from the "sheep"; actually this is the day when we must determine and prove whether we are Latter-day Saints or whether we are "Latter-day Ains."

The Latter-day Saints are without excuse. We are well taught, we are well directed. We have both ancient and modern scripture to guide us. We have the priesthood. We have living prophets, and I testify to you that President David O. McKay is just that. We have the Church with its supporting organizations. We have the saving and exalting ordinances which are administered by proper authority in holy temples. We have the Holy Ghost to guide us, to warn us, and to impress us. But still we must learn that except through Jesus of Nazareth, "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

In whom then shall we place our trust? Men may scheme and plan, they may devise programs, and they may legislate changes, but contentment and peace will come only when we trust in God and admit our sins and forsake them and then with determination "... live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

To you who are sorrowing, to you who are discouraged, to you who are in doubt, to you who need help—Jesus gave the answer to the question, where shall I place my trust? as he closed his sermon to the multitude and voiced his great message to the rest of the down-trodden:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

Yes, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." (Jer. 17:7.) May we all place our trust in the Lord and heed such counsel as we have been given in this conference, I pray humbly in the name of Jesus Christ. Amen.

SALVATION DEPENDENT UPON COMMUNICATION FROM GOD

Alvin R. Dyer

Assistant to the Council of the Twelve

My brethren and sisters, if varied experiences enrich the soul, then I would hope for every one of you that you could be assigned to be one of the last speakers in a general conference of the Church. It reminds me of a story that Brother Adam S. Bennion told once. He was a great storyteller as you remember.

He said that there was a man who was disturbed by the howling dog of his neighbor. He stood it as long as he could, and then at 3 am in the morning put on his bathrobe and slippers and walked across the intervening lawn to his neighbor's home. He pounded on the door until he finally roused the neighbor, who came to the door sleepy-eyed, and he said to him, "Say, mister, your howling dog has kept me awake all night."

Strangely enough, the neighbor never said a word. He just closed the door and went back to bed. But the next

morning at precisely the same hour he went across the same lawn in the other direction and pounded on his neighbor's door and finally got him up. And when he came to the door, he said, "Say, mister, I haven't got a dog."

Well, that's the way I feel right now, brothers and sisters, I haven't got a subject. They have all been spoken on.

But realistically, the breadth and the depth of the subjects of the gospel is so great that I suppose every speaker, succeeding one after another, could well speak on the same subject.

In the days of ancient Israel, "the feast," which was similar to our present-day "conference," was a time of gathering, a time of harvest, a time of rejoicing, and, what is more particularly significant, "the feast" was designated by the Lord as a time of remembrance. I cannot help feeling that here should be the re-enactment of this ancient admonition of the Lord, that we should remember the things that we have heard at this great conference of the Church.

That we have met under the peaceful influence of President McKay, who is nearby, at this conference brings to all of us a comforting reassurance.

With due respect to Brother Petersen in the excellent treatment of the subject of revelation I would like to offer one or two thoughts which go in a different direction, treating perhaps another aspect of it.

Our ninth Article of Faith states: "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

From this we declare that the salvation of mankind is dependent upon communication from God.

In this age of space exploration science is probing deeper and deeper into the universe. A landing upon the moon is planned. Contact with Venus, Mars, and other planets is also under consideration. That other beings will be found to exist "out there" in the depths of space is a matter of scientific concern.

Suppose this proved to be true, and contact with people of other planets were permitted by the Lord; it would be ironic indeed if they were found to have the same lack of response or "no concern" attitude as do the people of the planet Earth, generally, toward the visits and contacts made by persons from outer space who have already come to the earth.

Since 1830 we have proclaimed to the world that visitors on divine missions have been sent to this planet to reveal the purpose of this life and the needed preparation for life after mortal death. Concerning other occupied planets, God made this known unto

Moses, as revealed to the Prophet Joseph Smith:

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten." (Moses 1:33.) As to his purpose, he said to Moses: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (*Ibid.*, 1:39.)

Men dream of finding somewhere "out there" super beings whose intelligence is superior to that found upon the earth. But this concept could have a two-way application in that visitors from outer space with superior intelligence and understanding could come to the planet Earth with vital truths of salvation.

Speakers at this conference have testified of the appearance of God our Heavenly Father and his Beloved Son, who is the Lord and Redeemer of mankind, unto the Prophet Joseph Smith. Contacts have also been made by other messengers sent to the earth from the presence of God. We are now firmly in possession of the knowledge of the way back from mortality into immortality, there to dwell in the presence of our Heavenly Father, who in his holy purposes desires his children back with him.

Revelation may be regarded as incredible to many. Its reality may also be taken for granted by our own members, producing a danger of forsaking the very will of God.

I testify, as others have done here today, that God revealed his mind and will unto Joseph Smith, the first prophet in our modern times, and that since his day there have been other prophets who have presided over this work and who have been directed by the Lord. I testify that President David O. McKay is the chosen leader of God's work here upon the earth today, unto whom he has given revelation for the guidance and direction of the work which our Heavenly Father desires carried out upon the earth to accomplish his purposes.

We are frequently asked the questions by those who are not of our faith, "When was the last time that your prophet received a revelation?" and "How is it made known to your people?" In answer to these questions may I cite two most recent evidences of divine instruction and revelation from God which are for the guidance of the Church.

The first of these concerns the message of President McKay at the beginning of this conference, the substance of which he also gave to the stake presidencies of the Oakland Temple District not long ago. Upon both of these occasions he told of the great love of Jesus Christ and charged the assembly to reflect this love in



Claude Feighner of Ontario (California) Ward bishopric.

their acts and deeds toward their fellow men. He also told of the increase of the powers of darkness in accordance with the spread of the restored gospel.

He proclaimed a warning unto those of the Church who might compromise their way of life and lose the power and understanding of the gospel that "Atheism is the greatest weapon Satan has to use, and its evil influence is bringing degradation to millions throughout the world." And then, what is singularly important as a divine inspiration from a prophet of God, he said, "Only the declaration of the divinity of Jesus Christ to all the people of the world can counteract this evil."

The second concerns the remarks of Elder Harold B. Lee last night in the general priesthood meeting unfolding the outline of the family home evening program, concerning which you will hear a great deal in the weeks ahead. He premised his remarks by referring to the statements made by the prophets of God in this dispensation, emphasizing the importance of parents teaching their children the gospel. These statements made by the President of our Church are actually revelations from God concerning the importance of the family unit in the plan of the gospel.

Our high resolve should be to bring ourselves in harmony with this instruction, thereby obeying the mind and will of God as it is revealed unto his servants. In contemplation of this divine information and these instructions, I would say unto those who have asked the question, "When was a revelation last given?" that they might profitably take note of the nature of and the manner by which these revelations referred to have been given.

From the Doctrine and Covenants I quote the following: "Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from

heaven, and gave him commandments;" (D&C 1:17.)

The commandments given by revelations from God provide the laws and ordinances of the gospel, and obedience thereto will exalt man in the presence of our Heavenly Father. They contain "pure knowledge" which man cannot find out in and of himself, thereby necessitating their divine communication.

The Prophet Joseph Smith once described the manner in which such direct inspiration comes, for said he: "Yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest. . . ." (D&C 85:6.)

Speaking to those who would deny the revelations of God, I would conclude with the remarks of the Prophet Moroni, the same who made contact with Joseph Smith as a visitor sent from the presence of God, as recorded in the Book of Mormon:

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?" (Mormon 9:7-9.)

About six weeks before the death of the Prophet Joseph Smith, as he had been harassed by many concerning the revelations which God had given unto him, he bore publicly, at that very important meeting held in Nauvoo on May 12, 1844, perhaps one of his last testimonies concerning the revelations of God, wherein he said:

"Oh! I beseech you go forward . . . and make your calling and your election sure. . . .

"When did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was perfect; but there is no error in the revelations which I have taught." (Andrew Jenson, *The Historical Record*, Vol. 7, p. 548. Italics added.)

The challenge to the members of the Church in these closing minutes of this great conference is to adhere to the revelations from God that we may make our election sure. The challenge to those not of the Church who are watching and listening is to be concerned, to investigate, and to find out for themselves the truth of revelations

from God, as they have been given by divine messengers who have visited the earth, that they may come to know the ways of the Lord and then courageously accept and live by them.

I bear you my testimony to be added to those already borne that this is the work of our Heavenly Father. I am grateful, my brothers and sisters, to be associated with you and pray that the work may go forward as the Lord has ordained that it should, in the name of Jesus Christ. Amen.

"NO OTHER SUCCESS CAN COMPENSATE FOR FAILURE IN THE HOME"

Richard L. Evans

Of the Council of the Twelve

Somewhere I have read or heard of this remark by a woman who was observing a clean and manly and admirable young man, "I would give twenty years of my life," she said, "to have a son like that." The mother of the boy, standing nearby, overheard the comment and replied: "That is what I have given—twenty years of my life."

My mind keeps going back to a sentence from the April conference address of President McKay, in which he said: "No other success can compensate for failure in the home."

There is no easy way to rear a family. There is no way, really, to be part-time parents. There are other necessary interests and activities and obligations, but the responsibility of being a parent is ever-present and lifelong. (So is the responsibility of being a son or a daughter.) And there is nothing more rewarding than the sacred assignment of parenthood, faithfully followed through.

With the home and family in mind, as emphasized so effectively last evening in the messages from President McKay and Presidents Brown and Tanner and by Brother Lee and Bishop Simpson, the counsel comes to us to teach our children, to draw near to them in love, in patience, in respect, and in righteous example.

The counsel comes to us to re-emphasize the home—the first and most effective place for teaching the values and virtues and the lessons of life. This counsel has been given by a long succession of prophets and Presidents of the Church and by our Father in heaven over all the ages.

Of Abraham it was said: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, . . ." (Gen. 18:19.)

And through Moses: ". . . I give unto you a commandment, to teach these things freely unto your children, . . ." (Moses 6:58.)

From King Benjamin in the Book of Mormon: "And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, . . .

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:14-15.)

And from the Doctrine and Covenants, oft-quoted: "And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

". . . I have commanded you to bring up your children in light and truth." (*Ibid.*, 93:40.)

". . . set in order your own house, . . ." (*Ibid.*, 93:43.)

". . . see that [your family] are more diligent and concerned at home, and pray always, or they shall be removed out of their place." (*Ibid.*, 93:50.)

"We have been so eager to give our children what we didn't have," said one observer, "that we have neglected to give them what they should have."

"Ought we not to begin," said another spiritual teacher, "by offering our children those things that we did have? In our childhood we received maximum religious instruction. In our childhood we beheld examples of persevering frugality, hard work, and the spirit of pioneering on every frontier of life. Things were not just handed to us." (Rabbi Joseph H. Lockstein.)

"It is in youth," said Benjamin Franklin, "that we plant our chief habits and prejudices. . . in youth the private and public character is determined. . . ."

The idea that we can leave to children entirely to choose as to the essentials of life is an altogether unsafe idea.

What agency or institution would be qualified to supersede the home? Where else would we go for the first seeds of faith? Where else is example so close, so constant?

There never was a tonic that would cure more social ailments than a healthy, happy home. There never was a greater source of social stability than an affectionate and understanding family. There never was a better way of helping children to happiness than the close confidence of wise and loving and responsible parents.

Of course there are some who haven't homes. But if all the homes we have were doing what they could or ought to do, there would be less need for many



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agencies and institutions that are bravely attempting to do what the home should do. And before we create more and more complex social machinery, we ought to put the emphasis back where it belongs, on the oldest social institution in existence—the family, the home. And if more and ever more emphasis is placed outside the home, we shall have less and less influence with our families and more and more public problems.

Among the most important privileges of parents is the making of a happy home, a place of understanding, of love and loyalty, not marred by quarreling and contention, a place wherever they are and however old they are, they will remember with warm and wonderful memories.

The question comes at times as to whether or not mothers should work. Certainly circumstances would vary the answer. This comment from Dr. Elton Trueblood is of interest:

"We know that the Communist philosophy of Russia has a clear answer to this question: that women should be employed exactly as men are, the state caring for the children during the mother's hours of employment outside the home. [But] because our philosophy includes other values, especially those of the home as a creative center, we cannot subscribe to this . . . doctrine. . . . Many women engage in work outside the home. But often they do it at the wrong time in their lives. There is a period when a woman who makes a home what it ought to be necessarily finds it occupying all the time, energy and imagination she possesses. . . ."

How can we expect other people to teach and to build character in our children if we don't?

How can we expect others to take their time and to inconvenience themselves for our children if we don't?

Sometimes some parents mistakenly feel that they can relax a little as to conduct and conformity or take perhaps a so called liberal view of basic and fundamental things—thinking that a little laxness or indulgence won't matter—or they may fail to teach or to attend Church, or may voice critical views. Some parents sometimes seem to feel that they can ease up a little on the fundamentals without affecting their family or their family's future. But if a parent goes a little off course, the children are likely to exceed the parent's example.

"He who imitates an evil example," said Francisco Guicciardini, "generally goes beyond it; he who imitates a good example generally falls short of it."

There must be standards and examples that are sure and safe to follow. To lead our children away from faithfulness, away from conformity, away from basic and bedrock belief is too much responsibility to take.



Carol Cook, Laie, Hawaii, BYU student teaching in Salt Lake City, and Dwayne Shupe, Mesa, Arizona, Sunday School teacher, MIA secretary, and priesthood chorister.

Sometimes, later in life, these same parents turn and come closer to the Church, only to find to their sorrow that their children, having been encouraged in a different direction, don't turn back so easily—if ever.

"Whatever you would have your children become, strive to exhibit in your own lives and conversation," said Lydia Sigourney.

"We can do more good by being good, than in any other way." (Author unknown.)

Mahatma Gandhi said: "My life is my message." Every parent could say it also, and every parent's life will be his message to the latest generation.

One of the first essentials is for parents to be united in their objectives, of one faith and one purpose. "Do you expect, forsooth," asked an ancient Roman poet, do you really expect "that a mother will hand down to her children principles which differ from her own?" (Juvenal, *Satires*.) Any young man who thinks that a girl who doesn't believe as he believes will teach his children as he would teach them simply isn't facing facts. In marrying we choose the parents of our children, and we have an obligation to ourselves and to our children to marry those with whom there can be a oneness of purpose and conviction.

We often read and quote from the Doctrine and Covenants: "And if it so be that you should labor all your days . . . and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (D&C 18:15.)

Now if it is a thing of such exceeding joy to bring one soul to our Father, how great a joy it must be to keep and bring back to him those whom he has given us. It is wonderful and essential to send missionaries to far places, but how could we justify not keeping our own?

If it is important to be our brother's keeper, how very important it must be to be our children's keeper, the keeper of our families, those whom God has given us. When does a parent's responsi-

bility cease? Legally we can define it, but is it over—ever?

The family circle is everlasting, and so are its responsibilities and blessings.

And so it is that the Presidents of the Church from far back have emphasized the home and have urged a weekly home evening. We have come to the time when it is well and strongly felt that there must be a re-emphasis on the home, and for this coming year there will be provided a gospel course of instruction for some of these home evenings for parents to teach their children.

It is an act of greatness and heroism to hold a family together, to set before them an example, to teach them in ways of truth, to live a life of consistency, to provide necessities, to nurse and serve in sickness, to wash, to cook, to clean, to make, to mend, to counsel, to love, to understand, to pray, to be patient, and to do the thousand other unnamed things that it takes to rear a family, to make a house a home—and to do it every day, sometimes without seeming gratitude—and to lead a family righteously unto eternal life. And since it is our Father's purpose to bring to pass the immortality and eternal life of his children, what could better be our purpose as parents?

And what if it does take twenty years—or forty—or forever? What can life better be used for?

There keep coming back to me the words of President McKay: "No other success can compensate for failure in the home."

Keeping a home, a family, going and together, is heroic. Thank God for faithful parents.

To those who have somewhat withdrawn themselves, I would plead with you to turn again to know the peace and blessings of the faith of your fathers. To those who have never known, I would plead with you to open your hearts and your minds to the search for truth.

In the words of the song the choir has sung I would plead, with you, that the King of kings may come and be mindful of us. In the words of another song, so dear to all of us, I would remember, with you, our President, in thanking God for a prophet, to guide us in these latter days.

And, with you, I would bear witness of our literal relationship to God our Father, who made us in his own image, and to the divinity of his Beloved Son, our Savior, and to the gospel plan and purpose for bringing us back into their presence, for the wonderful association and limitless opportunities of everlasting life.

And, with you, I pray and plead that we may so live and teach our children that we may have them with us, not one missing—always and forever—and I do it in the name of our beloved divine Redeemer, our Lord and Savior Jesus Christ. Amen.

Carving Utah's largest road system



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Copper
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Utah Copper Division

It is reasonable to assume that Utah's Interstate Highway system is the largest single road building project in the state. After all, it will provide nearly 1000 miles of multi-lane highways extending from border to border. During the 15 years needed for construction, an estimated 15 million tons of rock and earth will be moved.

Surely, this is the largest.

Actually, it isn't!

In terms of volume of material handled, the largest is in the limited area of the Bingham Canyon Mine, where Kennecott men and machines are remodeling nature. They are carving a road system for giant 65 and 85-ton trucks which are replacing trains in hauling overburden to the dumps. In just 18 months, more than 20 million tons of material have been moved in this one phase of Kennecott's \$100 million expansion program to increase copper production.

The Kennecott expansion program, typified by road construction at the mine, stands as a prime example of what private enterprise means to Utah. Kennecott's policy of reinvestment assures maximum life for copper production from the Bingham Canyon mine.

This investment will pay dividends to the people of Utah in the form of long-term economic benefits that are basic to our state's economy.

"SEARCH DILIGENTLY, PRAY ALWAYS, AND BE BELIEVING"

Harold B. Lee
Of the Council of the Twelve

I suppose it is unnecessary to say that this is unscheduled, unprogrammed, unrehearsed, and, as you will soon observe, unprepared.

My mind has been filled with the realization that in 1964 and the year just preceding, we have been receiving as pertinent and important divine direction as has ever been given to the Church in any similar period in its history through the prophet and leader who now presides as the President of this Church. You may recognize it in some of the developments we know as the correlation program. You have seen it being unraveled bit by bit, and you will see and hear more of it.

One of the first assignments that was given to President Elmer G. Peterson of the Utah State University who served in the church welfare program, he being a member of our agricultural committee with Dr. John A. Widtsoe as the chairman, was some agricultural assignment. After he had made his report of this assignment, he made this significant statement: "Brethren, I have discovered again something that I have always known. The members of this Church are like soldiers in the ranks, and all they need is for someone to give them marching orders."

Now that is exactly what is being done. You may not be aware of the fact that there are approximately five hundred specially called, specially trained specialists in four great priesthood fields and in the auxiliary organizations who go out by regular assignments to stake conferences and to regional meetings throughout the entire Church to give specific and definite directions as to the carrying out of the great program which is intended to concentrate the forces of the Lord to meet the challenging opposition of the onslaughts of evil that are so apparent among us.

A week ago yesterday I had a glorious hour with President McKay, as keen and alert and as assured as to this matter of renewing our determination to have a weekly family home night as I have ever seen President McKay. And he said, "We have talked about this thing for

fifty years. Now it is time we were doing something about it."

Now that something is to be done in four different ways. In the first place there have been prepared a full year's lessons for parents to guide them in the teaching of the gospel in the home. These lesson manuals will be brought into the home by the home teachers, who will then as their part of the program give helpful suggestions and directions to homes which may need that direction.

Priesthood quorums for the next year will study, every weekly class period, the place of the father in the teaching of the gospel to his own children in the home. And once a month the mothers will have a similar lesson.

As I have read and studied these lessons, I have become aware that the more nearly we have a weekly home gospel discussion lesson with appropriate activity, the more nearly we will be able to co-ordinate with the Relief Society and Melchizedek Priesthood lessons. There will be optional lessons suggested for optional home nights on other things that some may care to have to augment the gospel lesson instruction.

As I have thought of home night, I have thought of my own family, and I suppose all of you have as you have been listening. When our eldest daughter was to be married to a fine Latter-day Saint boy, the two mothers were in the corner of the room talking to each other. The mother of our eldest daughter said, "You know, from the time my little girl was born I have been praying that somewhere a mother would be preparing a son worthy to marry my daughter." And this other mother smiled and said, "Isn't that strange. This is my only son, who is being married to your daughter, and ever since he was born, I too have been praying that somewhere there would be a mother preparing a daughter worthy to meet and to marry my son."

It is that kind of home attention—fathers and mothers preparing daughters and sons who will make us and our homes stronger today.

We said last night to priesthood leaders that we propose to send out for a stake introductory program at one of your stake priesthood meetings shortly after this conference a program to be carried out, and then a film strip of probably seventy frames or more to give specific instructions in the ward where every family may have the chance to be called together and to be given instruction as to the way to carry out the family home night. Now these will be sent out to you and will be your instruction to start the indoctrination period at once so that by January 1 we may be in full gear so far as the weekly home night.

One of the hopes we have is that in this program every boy and girl of deacon age and older will have the four

standard works in their private possession, and that on Easter, on birthdays, on Christmas, on New Year's, you make this a part of your family giving to your children, so they may have the joy of personally owning the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, and from these precious pages begin to be instructed in the ways of the Lord.

As I thought of what we are doing now and its possible impact, the words of the Prophet Micah came, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Mic. 4:1-2.)

I say to you Latter-day Saint mothers and fathers that if you will rise to the responsibility of teaching your children in the home—priesthood quorums preparing the fathers, the Relief Society the mothers—the day will soon be dawning when the whole world will come to our doors and will say, "Show us your way that we may walk in your path."

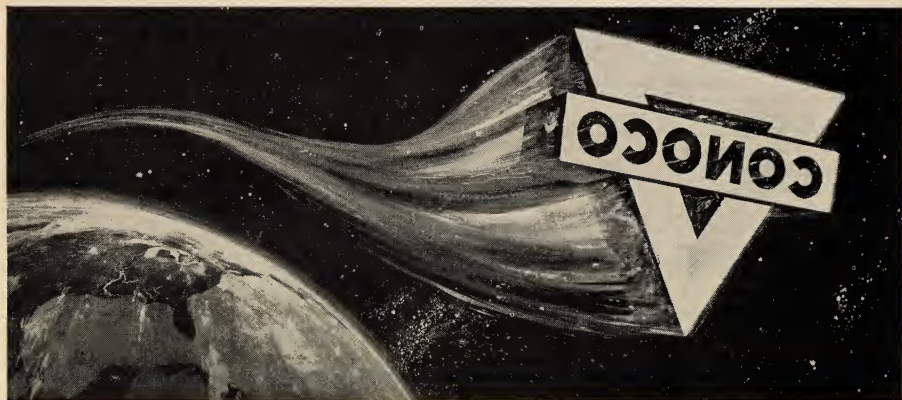
And so in final summation as I have been thinking of what has been said, and in carrying out what our noble leader wishes, my prayer is that his heart will have been thrilled, inasmuch as he, perhaps more than any other living individual, past or present, has given the urge to this matter of teaching and living the gospel in the home. And perhaps this is the scripture we should all remember as an admonition from the Lord that strikes to the heart of what we are talking about, "Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.)

I bear you my solemn testimony that I know with all my soul that God today, as well as in times past, is revealing his mind and will to his people, and if we will search diligently, pray always, and be believing, all things shall work to the good of him who remembers the covenants with which he has covenanted one with the other. And so I bear testimony and leave you my blessing in the name of Jesus Christ. Amen.

True wisdom is to know what is best worth knowing and to do what is best worth doing.

—Humphreys

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The Art of Lecturing Effectively

(Continued from page 1037)

and more easily understood, although a continuum of many degrees and values usually lies between each set of opposites.

For example, in our daily activities we seldom see all light or all dark. Rather, many values of light and dark come to our view which would fit on the continuum somewhere between the two extremes. Yet to teach the concept of what is light and what is dark, class members will perceive and thus understand more clearly if they can see and compare something that is all light with something that is all dark. For instance, Moses walked and talked with God and beheld God's glory. The Lord then allowed Satan to appear to Moses, perhaps so that Moses might learn the difference between the powers of God and the powers of Satan. Having thus witnessed the extreme power of good and the extreme power of evil, Moses was more capable of discerning good from evil when seen in their lesser forms. Many people have difficulty in discerning what is right and what is wrong, partly because they have not had experience or taken the opportunity to compare clearly the two opposing forces.

An application of this principle may be observed in teaching the pitfalls of going steady in high school. Rather than muddying up the discussion with pros and cons mixed together, have students isolate the extreme advantages as compared to the extreme disadvantages of going steady in high school. Write these two separate lists on the chalkboard. This will be much more helpful to the "steady daters" in seeing where they stand.

When teaching the atonement of Jesus Christ, do so by bringing in the fall of man. Compare a list of the results of the fall with the results of the atonement. This will greatly assist class members in better understanding the atonement.

When teaching the qualities of a great man, his attributes will be better understood if he is compared with an evil man.

Using this method in a presentation often adds strength to learning.

12. Involve students in a positive personal way.

Draw only "yes" responses from your class. If you have a controversial issue to present, avoid involving yourself personally as part of the issue. Get your class members to thinking "yes," "yes," "I want to," "I want to." Tell the class about individuals in the group and their accomplishments. Draw them in a positive way into your lecture and they will become loyal supporters of what you have to say.

13. See that your subject matter is of value and interest to the listeners.

Prepare your lecture from the class members' point of view. Step into their shoes and you will better be able to meet their needs.

14. Limit the time of your lecture to short periods.

This is particularly important when teaching younger and slower groups. Few people have the ability to concentrate on a dry lecture for an hour or even for thirty minutes. Greater interest results when several methods are used in a lesson. Variety is the spice of teaching. Therefore, in the process of cutting your lecture period short, fill the time gap with class-member-centered methods.



WHATEVER WORK IS . . .

RICHARD L. EVANS

Last week we quoted this counsel from Paul: "And that ye study to be quiet, and to do your own business, and to work with your own hands. . . ." Passing over the part on quietness and tending our own business, we turn a moment to the question of work. "Not to be occupied, and not to exist, amount to the same thing,"¹ said Voltaire. "Without some goal and some effort to reach it," said Dostoevsky, "no man can live."² "The highest reward for man's toil is not what he gets for it, but what he becomes by it."³ We see before us the paradox of some working less and less while the total needs of the world are ever more and more. We see the paradox of leisure becoming more and more popular and pursued, while some work at more than one assignment or even several. And while many want and need work, many look at it as something to be avoided. Work is described by some as the dulllest of drudgery, and yet to others it is the most exciting, life-giving part of life. "It is impossible," observed Elton Trueblood, "to overstress the place of work in contemporary life. . . . A man can stand what he is doing if he can see its larger significance. What must be almost unbearable is pointless toil. . . . If we are to have a complex organization there must be repetitive tasks and some people must perform many of them. If people are to live they must eat, and if they are to eat bread somebody must make it. Once the formula is established . . . work . . . is inevitably routine. . . . Almost every job has its dull aspect, but any necessary job can be glorified by the conception of human service."⁴ Whatever work is or is thought to be, it is essential to each of us—for growth, for character, for development, and for "a hundred virtues [and satisfactions] which the idle never know."⁵ "People have to work in order to be happy . . . without work, rest and relaxation have no meaning."⁶ To cite the words of Charles Kingsley: "Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not."⁷ ". . . only through dedicated work does a man fulfill himself."⁸

¹Thess. 4:11.

²Voltaire, *In Sainte-Beuve*, I.

³Fedor Dostoevsky, *The House of the Dead*.

⁴Author unknown.

⁵Elton Trueblood, "Christian Faith and Daily Work," *Christian Century*, August 29, 1956.

⁶William S. Carlson, "The Desire to Work," August 6, 1952. Published in *Vital Speeches of the Day*, September 1, 1962.

⁷Charles Kingsley, *Town and Country Sermons*.

⁸"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, September 6, 1964. Copyright 1964.

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To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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Plenty of class discussion is desirable.

15. *Build your lecture around one simple idea.*

Too often teachers use a half dozen concepts with one method. Effective teaching results from using a half dozen methods to put over one concept. During the short lecture period, isolate one simple idea and structure your entire presentation around it. This idea, or aim, is the

lesson objective. State the objective in simple terms.

On three different outlines on the same subject the following lesson objectives appeared.

The first teacher wrote: "My purpose is to convince students to begin now to consecrate themselves to the building of Christ's kingdom by valuing each day, making each day perfect by their becoming as conscious of motives as of actions, by under-

standing the purpose of tithing and then paying a full tithing, by gaining spiritual strength through fasting, by recognizing the worth of prayer and then practicing prayer, and by making the building of the kingdom a main goal."

The second teacher cut down the number of concepts in this same lesson objective: "To convince class members to begin now to consecrate themselves to the building up of the kingdom of God on earth in order that they will realize that spiritual strength comes through fasting and will do so when they need this strength."

The third teacher simplified this same lesson objective to:

"WHY FAST?"

Learning is enhanced when we teach with specifics. Do not be too generous with generalities. In simplicity there is power.

16. *Combine one or more of the following teaching methods with your lecture:*⁹

- a. Personal experiences
- b. Storytelling
- c. Chalkboard illustrating
- d. Object lessons
- e. General discussion
- f. Case study discussion
- g. Buzz sessions
- i. Flip chart
- j. Flannelboard
- k. Pictures
- l. Posters
- m. Film strips
- n. Opaque projectors
- p. Recordings
- q. Oral reading
- r. Rapid-fire questioning
- s. Student note taking

It has been pointed out from the sad experience of Lyle Hardy that the lecture method is usually the least desirable approach to teaching a gospel lesson, particularly to young people. However, it is the most frequently used and, at the same time, the most abused of teaching methods.

⁹For further help, see the book *Teaching with New Techniques* by the author.



THE CONSTITUTION—AND FREEDOM UNDER GOD

RICHARD L. EVANS

Sometimes some things are so good, so constant, so much with us, so taken for granted that we neglect or overlook them, as if they were always there and always will be, regardless of any actions or attitudes of ours or any future events. The Constitution of our country and the way of life it makes possible could come under this category. And so it may be timely and seasonable to ask ourselves what is the substance of it, the genius of it, what basically sustains it and brought it into being? Looking at all of history and at all the world around us, we must conclude that the essential element over all is freedom under God, and anything that would move in a different direction, in a contrary course, should be scrutinized to the very depths of the searching of our souls. "In our nation," said the Chaplain of Duke University, "every branch of the government has affirmed its faith in God, its reliance upon God, and the relevance of God's power, wisdom and justice to our national survival and welfare . . . the American government has always proclaimed the nation's faith in God and prayed for the blessing of His wisdom and protection in our national life."¹ Going back three and a half centuries, the Mayflower Compact was witnessed "in the name of God . . . by the grace of God . . . in the presence of God . . . and for the glory of God."² The framers of the Declaration of Independence acknowledged "the laws of . . . nature's God" and that "all men are . . . endowed by their Creator with certain unalienable rights."³ Witnesses are sworn to tell the truth before God. By what would men otherwise swear themselves? If there were nothing sacred, what would be the worth of their word? The historical documents of the glorious land in which we live are infused with—more than that—grow out of acknowledgment of God and his purposes and providence and power: "In God We Trust," "so help me God," "one Nation under God." "We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society."⁴ In our belief the Constitution was divinely inspired, and there is no enduring basis of freedom except it be God-given. And how effectively we shall preserve it will much depend upon our attitude toward the Providence that made it possible, upon our reason and restraint, our righteousness, and our respect for him who breathed into it the breath of life.

¹Howard C. Wilkinson, "How Separate Should Government and God Be?" Published in *Vital Speeches of the Day*, March 15, 1963.

²The Mayflower Compact, signed at Cape Cod, November 1620.

³The Declaration of Independence.

⁴D&C 134:1.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, September 20, 1964. Copyright 1964.

LINES FOLLOWING AN INTERVIEW WITH THE BOSS

BY IRENE WARSAW

*I shot an error into the air.
It fell—and I just got told where.*

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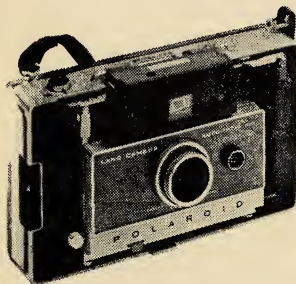
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23rd Psalm — Schubert	25
O Saviour of the World	25
Eternal Life	25
God of All Nature	30
Go Ye Forth With My Word	25
Abide With Me	20
Onward Christian Soldiers	30
Bridge Builder	20
Lord Bless Thee and Keep Thee	20
In His Steps	25
Hear My Prayer	25
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The Church Moves On

(Continued from page 1022)

10 Republican presidential candidate Barry Goldwater visited with President and Mrs. David O. McKay at their Hotel Utah apartment. Later in the evening Mr. Goldwater was the featured speaker at a political meeting in the Salt Lake Tabernacle.

14 "Portrait of a Great Leader," a tone poem by Dr. Crawford Gates of BYU, which was commissioned by Joseph Rosenblatt, Utah industrialist, and dedicated to President David O. McKay, was given its premiere performance in the Tabernacle by the Utah Symphony

Orchestra directed by Maurice Abravanel. The eleven-minute work is divided into four aspects of the President's life: (1) The Mantle of a Prophet, (2) The Landsman of Huntsville, (3) The Poet of Human Charity, (4) The Seer of Human Triumph. The entire symphony program was "piped" live into the President's Hotel Utah apartment through the facilities of KSL Television. President McKay has received both the original score of the music and the baton used in its presentation.

17 Approximately 7,000 filled the convention hall in Las Vegas, Nevada, to near capacity to hear the one performance given by the Salt Lake Tabernacle Choir. The concert was sponsored by the Nevada State Centennial Commission and the Clark County Centennial Committee.



"DON'T SAY IT... DON'T DO IT..."

RICHARD L. EVANS

This terse advice is current in newspaper parlance: "If you don't want it printed in the paper, don't do it." To this might be added: If you don't want it printed, don't say it. If you don't want to be quoted, if you don't want it repeated, don't say it. And we might add also: If you don't want it on your conscience, don't do it. If you don't want it in your life, don't do it. We still live in a world of causes and consequences. Our record is with us. And a personal commitment, a personal act, what we say or do is something from which we cannot be separated. There are perhaps some situations in which there can be substitutes and stand-ins, and some shifting of responsibility, but not before the law and not within our own selves. The whole intent of legal procedure is to determine who said what, who did what, and what was intended, and the law has failed if it puts responsibility on the wrong person. Who did what and who said what are a basic part of personal responsibility. And this is true constructively also. There is a credit within us for the good we do, for what we learn, for what we know, for what we do or can accomplish. And even though others may mistakenly receive credit for some things that we were entitled to, we know what we have done; the Lord God knows it; and in the great accounting for all men's acts and utterances, when the books are opened, there is no doubt they will be balanced. Life's record and total effect will be a simple adding up. This would surely suggest to all of us that we don't clutter up our lives with what would embarrass and destroy peace or needlessly cause problems. Even if there is seemingly a successful deception, even if the wrong person is given the credit or the blame, yet there is an inner record and a higher awareness, and it is simplest, smartest, wisest, most rewarding not to clutter life with what we shouldn't say or shouldn't do, nor lose our inner peace nor create needless problems, but live so as to be at peace with ourselves, with others, and comfortable with conscience. If you don't want it printed or repeated or to become part of your record of your life, don't do it, don't say it.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, September 27, 1964. Copyright 1964.

(Continued from page 1026)

currently noticeable. Watch the reaction to a whistle-call unfavorable to the home team at the next basketball game you attend in the high school or college gym. Note the convinced self-righteous in the stands who will rise to their feet and yell unkind sentiments at the referee for doing his job. This is not referring to good-humored, even critical protest, but to what on a few occasions in the heat of the contest goes completely beyond the realm of fair play and good sportsmanship. On occasion hot anger seems to possess us. The sober and calm sense of injustice, a civilized sentiment, sometimes appears to be threatened. "Something has to give," we say. The home crowd rarely gives. Rather, the referees, perhaps in a hidden sense, "give." The game goes on. The crowd, at least many, are in a frenzy, except for the older professors who sit calmly making mental notes on humanity. Then the referee blows the whistle at first opportunity, on the other side. He keeps the gymnasium from capsizing. What if the referees became as inflexible and "just" as the partisans in the stand?

In nearly all the exhortations to youth, the talks heard at many service clubs, the political speeches, and even many sermons, the major appeal in recent times appears to be to the "hard-core," fiercer, combative instincts. The gospel of love is little heard. Praise for the gentler virtues, for kindness, tolerance, long-suffering, patience, brotherly regard, is too seldom heard. "The word of wisdom of the spirit," as one thoughtful man called it, escapes us: "... faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work."

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D&C 4:5-6.)

Is love the forgotten principle? Can it be remembered at Christmas in these times? Love beyond self, beyond one's own kind—this may be our greatest test—the test of testimony, true and firm, of the gospel of Jesus Christ.



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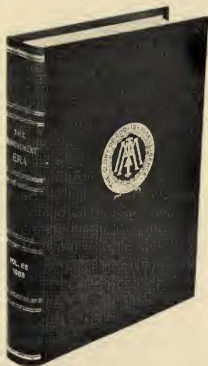
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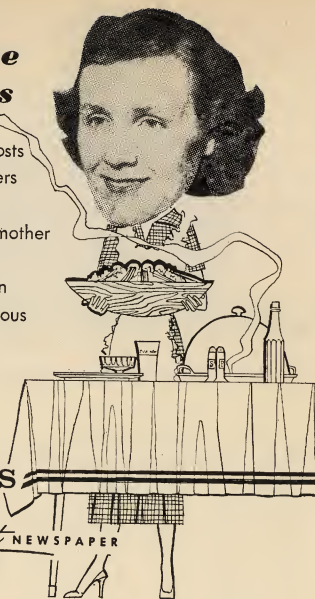
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Eight Pounds of Love

(Continued from page 1031)

Working quickly as if to get rid of the choking leaden weight that settled in her chest, Alta finished the pat of butter and gazed at it speculatively for a moment. She had saved, oh, so carefully, but the yellow mound of butter seemed so pitifully small. That was all there was to provide Christmas for nine eager, trusting children.

The jingle of the sleigh bells by the house came as a welcome relief. Quickly Alta slipped on her coat and hat as her oldest boy called cheerfully, "All ready, Mom?" He was fifteen now, always cheerful, kind, and understanding. He was a great comfort to her.

"Yes, son, ready," Alta replied, buckling on her boots. "Would you bring the pat of butter there on the cupboard?"

Theone followed her out to the sleigh, placed the butter carefully in the sleigh box, and helped his mother up into the seat. "Sure you don't want me to go to town with you?" he asked teasingly.

"No-no, I'll try to manage," Alta replied. "You watch things, and I'll be back as soon as I can."

"You bet I will. Say, now, you wouldn't have a little shopping or something to do, would you?" A big smile lit up his face.

Alta picked up the reins, gazed at Theone for a moment, and without answering started the horses down the road. They needed little urging as they swung out into a steady trot. The clip-clop of their hooves, the familiar sound of the sleigh bells, and the sound of the sliding runners on the cold hard-packed snow was familiar music that Alta had always loved.

Today the music was not the happy tune it had always been. The same thoughts kept crowding all else out of her mind. How could that one mold of butter go to make Christmas for nine children who so depended on her, never doubting, it seemed, that tomorrow wouldn't be just like all the other wonderful Christmases they had known?

"Oh, Ernest, Ernest!" she whispered. "What can I do? How can there be Christmas tomorrow?"

In town a cheerful "Merry Christmas, Sister Green" brought a wave and a forced smile from Alta. The horses turned automatically into the first open space along the hitching rail.

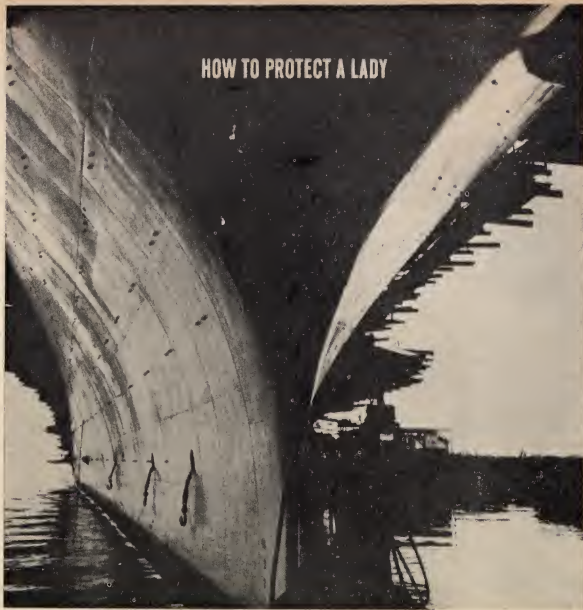
Inside the store, holding her precious butter firmly, Alta moved carefully along the outside aisle. Mr. Stone had done his best to give his store a yuletide glow with some stars, a large cardboard Santa, and a few strings of tinsel.

It seemed as if everyone in the valley must be there. Gay, happy greetings were passed back and forth from one family to another. Alta watched the couple at the counter checking over the gifts they had laid before them. The glow of love and companionship lit their faces as they watched each present being checked off, already enjoying the pleasure of giving and tasting the happiness it would bring.

The desperate sense of loneliness and inadequacy returned. She turned quickly and hurried back to the meat counter to find Mr. Stone. He was there busily waiting on each customer in turn, inquiring as to their good health and wishing each a Merry Christmas. As Alta stepped up to the counter, he seemed to have an especially jovial "Merry Christmas" for her, taking the mold of butter and laying it on the scales. The needle moved down, six . . . seven . . . waved, and finally settled just short of eight pounds. Silently he added the eight pounds at 25 cents a pound—\$2.00. He, as everyone in the valley, was aware of Alta's struggle. It's Christmas, he thought. Two dollars won't go far to make Christmas for nine children. I could give a little extra. But then he mentally shook his head as he noted the firm chin come up and the level gaze which matched his own. No, no charity. She wouldn't want it that way. Instead he commented, "A fine pat of butter, Sister Green. Let's see, that's \$2.00," and he added softly as he placed the money in her hand, "Merry Christmas, and God bless you, Alta." The mist almost returned to her eyes as she thanked him and stepped aside so the next customer could be waited on.

For the next while Alta wandered back and forth and up and down each aisle. Dolls—there were several from "\$2.98 and up." Boys' toys—quite a few, but not when you were trying to divide nine into \$2.00.

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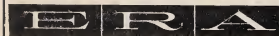
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There, funny she hadn't noticed them before—dolls' heads. A gay little smile on each china face. Of course, that was it. The bodies could be sewn on tonight, and her three little girls would love them she knew. Still fifty cents left. Now the shiny whistles she had noticed earlier. Four of them at 10 cents each and still 10 cents left over for a little candy to put in the bottom of the stockings. Something for everyone—except for the older boys, Theone and Delbert.

She hesitated, seeing again the laughing faces of the boys. But the money was gone, and with the courage that had faced so many difficult decisions these past months the purchase had been made. Alta with her pitifully small package hurried out the door to the waiting team and sleigh.

"Eight pounds of butter just doesn't go very far, does it, dear?" Mr. and Mrs. Stone had paused in their work as Alta had left.

"No," was her reply, "but that was more—that was eight pounds of love, devotion, and sacrifice. It goes a long way."

Mr. Stone turned and smiled fondly at his wife. "As usual you're right—so very right."

The sun had fallen behind the western mountains and what little warmth it had given was quickly gone. The team, sensing a warm stall and a good feed of hay ahead of them, strained against the tugs. The fences, trees, and bridge whipped by, bringing Alta to the moment she had dreaded. Night had closed in as the sleigh came to a stop in the yard. The light from the coal-oil lantern shining from the windows gave off a warm, soft light which contrasted with the cold white moonlight that bathed the valley this Christmas eve.

The door flew open and immediately was filled with boys and girls of assorted sizes. "Now, listen, children," Alta heard herself saying, "all of you back in the house. Mother will be in a minute. Theone and Delbert, you take care of the team, if you will."

The door closed again, and Theone and Delbert raced to the sleigh. Alta slid off the seat and handed the reins to Theone. Her hand came to

NEW YEAR'S EVE

BY ROWENA CHENEY

*A new year waits—another span
Of days from God's eternity:
A treasure trove of precious hours
He gives to you . . . to me . . .*

*While joyous shouts and bells and horns
Create a boisterous, cheerful din,
We offer this our fervent prayer,
As the year is ushered in.*

*Dear Father, grant that we may find
The path to truth, to right and good;
Help us to meet the coming year
With bonds of brotherhood*

*Uniting us. And strong in faith,
Let us press onward—go our way
More thankful for and conscious of
Thy presence, day by day.*

*The clocks strike twelve. We turn to thee . . .
Acknowledging thy grace, thy power;
We ask thy guidance through the year,
— Henceforth, from this glad hour.*

rest on his shoulder. Now was the time, she told herself. "Boys, you know how much your mother loves you, don't you?" She tried to look at them, but their gaze averted her. Did they know already? Delbert dug diligently in the snow with the toe of his boot.

"Boys, what I'm trying to tell you is that I did the best I could, but there wasn't enough. I'm sorry."

Alta turned and stumbled up the path, blinded by the tears that clouded her eyes—tears they must not see. Suddenly she felt two pairs of mittened hands and padded arms go around her. "Mother," Theone cried looking at her anxiously, "you know that's all right with us, but," and the voice broke slightly, "we didn't get our skins sold, and we couldn't get you anything—anything at all."

"Oh, thank God—thank God for you boys!" The tears fell unashamed as Alta dropped to her knees in the snow hugging both boys to her closely. "How proud of you Father would be. How very proud." Then as she smiled and held them back, her gaze shifted from one tear-streaked face to the other.

As she told them what she had done, Delbert broke in eagerly, "Can we help, Mother, can we?"

"Yes, of course, I need your help, both of you. Now run and take care of the team."

Theone gave her a parting hug, "You know, Mom, it's going to be all right, isn't it?" and without wait-

ing for an answer followed Delbert and the team out to the shed.

Alta rose from her knees and looked up to her beloved mountains and beyond to the winter sky pierced with the cold brilliance of a myriad of stars, and beyond, far beyond, "Yes," she murmured, "everything is going to be all right."

SNOW REMEMBERED

BY CHRISTIE LUND COLES

*This is like snow I knew once as a child:
Crisp and light as a featherbed;
Shadow-blue white; lacy beautiful,
Falling in abundance on my head.*

*Deep and wide, catching me as I fell,
"Making my image," as we said;
Glistening as rarest jewels beneath me,
As I slid on it in my dog-pulled sled.*

*It fell and broke upon my lifted face,
Cooler than river water, undefiled.
I garner it now in my outstretched hands,
As I did the snow I knew once as a child.*

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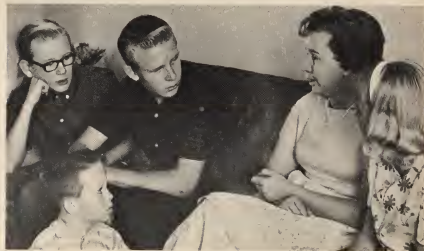
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Photographs on these two pages feature the J. R. and Darna Nielsen family of the Kearns 15th Ward of the Kearns (Utah) Stake enjoying home evening activities. The children are: Harvey, 15; Lorin, 13; Mark, 11; Denise, 10; and Jay, 8.



Family Night Programs

Nineteen hundred sixty-five will be a year long remembered. During its twelve months the members of the Church will receive instruction and help in family living, family unity, family faith, and hope.

Back of this great effort stands the priesthood of the Church, many members of which are fathers of the families which are to be the chief benefactors.



What Is to Be Done

The basis of the program is the weekly family home evening, during which parents will teach their children the principles of the gospel. To help them they will be supplied with a series of lesson and instruction helps. The home teachers are the agents by whom this helpful material will be delivered to the parents. These helps are not to be the sole program for the home evening. There is to be social enjoyment as well.

For the home teachers there will be a series of twelve suggestions, one for each month, to guide them in assisting the family home night program where needed.

So that parents will be supplied with material and information on how to proceed, there will be two courses for them. Fathers will receive training and help each Sunday morning at the weekly ward priesthood meeting, and mothers will receive special help from the Relief Society visiting teachers each month.





Introduction of the Program

During December it is expected that the stake presidency will introduce and explain the program to the stake priesthood leadership. This can best be done at a stake priesthood leadership meeting.

As soon as possible following this explanatory meeting, the bishop is to explain the program and procedures to his ward council. In their turn the priesthood leaders in the council will be expected to introduce and explain the program to the quorum members of the various quorums.

Action

Now the bishop and the priesthood leaders in the ward will plan for the immediate future a special training session for all heads of families in the ward. Those attending will receive special instruction by means of a filmstrip presentation pertaining to their duties in teaching and living the gospel in their homes. At this meeting heads of families will be asked to hold a family home evening program each week in their homes. They will be told that the home teachers will bring to them the instruction manuals outlining lessons and activities for each week.

Each of these manuals will contain orientation material in its first few pages. Home teachers should review these pages with the parents and therefore must be familiar with them before visiting the family.

Review of Steps to Be Taken

1. The stake president and his assistants instruct the priesthood leadership in the use of the program at a stake priesthood leadership meeting.

2. The bishop instructs the ward council and asks the priesthood representatives to explain the program to the quorum members.

3. The bishop with the help of the priesthood leaders of the ward holds special training session for all ward members who act as heads of families. At this meeting a filmstrip is to be shown illustrating methods of conducting and holding weekly family home meetings.

4. The home teachers deliver the manuals containing the lessons to be taught by the head of the family. They will discuss the first few pages of instruction with the father and mother.

5. During their monthly calls, the home teachers will have a series of twelve suggested instruction and check sheets to guide them in being helpful to the families in the new program.

6. Each month the Relief Society visiting teachers will provide lesson material for mothers and discuss it with them as they visit. This material will guide mothers in knowing what to do to co-operate with their husbands in the program of teaching the gospel, and to help them plan and conduct home evenings with the children.





IF I WERE YOU

[ADVICE TO YOUNG MEN]



PRESIDING
BISHOPRIC'S

PAGE

BY PRESIDING BISHOP
JOHN H. VANDENBERG

Some years ago while living in Denver, we sent our two daughters to Brigham Young University. On occasion, they together with a few other students would come to Denver to witness football and basketball games between Brigham Young University and Denver University. During these quick visits at home, it seemed as though I had the job of entertaining the men students in the party. Like a good father, I did a little interviewing and soon discovered that most of these young men were intensely interested in becoming successful in life. Our conversations, of course, were directed to material success, and I usually responded by having them indicate whether they intended to work for someone else, and if so, I gave them this homemade recipe:

"(1) Choose your field, one in which you are interested and will be happy, because you are going to spend in it a good deal of your lifetime.

"(2) Prepare yourself by learning the technicalities in that chosen field.

"(3) Then go to work—assist that person for whom you work so well that he just cannot get along without you. Learn more about the business than your boss. Be willing to give of yourself. Sometimes people learn a lot about a business, but their attitude is warped and sour; they are afraid to give of themselves. Now if you learn the business, and the person you assist just cannot get along without you, he will pay you well. In other words, if you want to be well paid, you must first render the service. Become, so to speak, indispensable to the persons for whom you work."

From my experience, there seem to be some who spend their time trying to avoid work. I hope there are none of you who would take the attitude of a girl who arrived at 10:30 am, late for work. As she entered the office, the boss said, "You should have been here at 9 am."

"Why?" she asked. "What happened?"

If I were you, I would develop an eagerness to assume difficult problems with a pleasant, positive disposition. Energize yourself to be a self-starter. Do not be like the old Model T Ford which could only be started with a crank. People sometimes become careless and require cranking to get started. Obviously, such persons do not become leaders.

Charles M. Schwab in his book entitled *Succeeding with What You Have* said, "Most talk about 'super-geniuses' is nonsense. I have found that when 'stars' drop out, successors are usually at hand to fill their places, and the successors are merely men who have learned by application and self-discipline to get full production from an average, normal brain.

"To my mind, the best investment a young man starting out in business can possibly make is to give all his time, all his energies, to work—just plain, hard work.

"The man who fails to give fair service during hours for which he is paid is dishonest. The man who is not willing to give more than this is foolish." (Pp. 8-11.)

A prominent Utah educator was asked what a young man needs most to succeed. He replied without hesitation: "(1) To possess a strong testimony of the gospel of Jesus Christ. (2) To be honest, pure, clean,

JOHN H. VANDENBERG. The young men of the Church are one of Bishop John H. Vandenberg's most vital concerns because as Presiding Bishop of the Church he presides over the entire Aaronic Priesthood.

Bishop Vandenberg is the ninth Presiding Bishop since the Church was organized. He is a member of the church expenditures committee, the general priesthood committee, and the church welfare committee.

Since 1955 he has been deeply involved with the church building program, having served as vice-chairman of the building committee on finances.

When he was called as Presiding Bishop, he was serving as second counselor in the Ensign Stake presidency in Salt Lake City. Bishop Vandenberg has also been first counselor in the Denver Stake presidency and a stake mission president. He served a mission to the Netherlands from 1925 to 1928.

In Denver, Colorado, he was engaged in merchandising wool and livestock, textile manufacturing, and ranching.

He and his wife have two married daughters.



and energetic. (3) To have a good bank account." (*The Improvement Era*, Vol. 12, p. 870.)

History is filled with the biographies of men who have been successful, men who struggled through poverty-ridden circumstances and died as paupers, yet they were successful because they left the world infinitely richer than they found it. The successful life is the life that renders service to others.

This can be illustrated in the life of John Kepler, one of the world's most successful men. Confronted with myriads of obstacles during his lifetime, at the age of fifty-nine he was buried in threadbare clothes in a cheap coffin. From a material viewpoint some may say he was a failure. Yet he contributed much to mankind. He stuck to his tasks in spite of chronic illness. He prepared accurate tables of a thousand stars by which mariners navigated safely for centuries. He discovered the use of two convex lenses and measuring wires that gave the basis for modern astronomical telescopes. He discovered the three laws of motion of the planets and made great advancements in mathematics.

The average person appears to have little knowledge of the course of true success. Throughout one's life, there seems to be a constant fear of failure. Such fear sometimes prompts men to compromise their principles, to perform foolish and dishonest acts, to forget God.

Alexander the Great, so goes the legend, at the height of his meteoric career and with no earthly worlds left to conquer, finally stormed the gates of heaven. He rapped imperiously.

The Guardian answered, "Who is there?" "Alexander."

"And who is Alexander?"

A surprised pause—then, "Alexander the Great, conqueror of the world."

"Here we know him not," came the answer. "This is the Lord's gate, through which only the righteous may enter."

Frustrated and penitent, Alexander begged for a token to prove that he had come so far. He was thrown a small piece of a human skull, with the admonition, "Weigh it." He brought it to the wise men of his kingdom and bade them make ready a pair of scales. In one pan he set the bone; on the other he heaped silver and gold. The bone outweighed the metal. He added more silver and gold and precious stones, even his own crown jewels. It was useless.

Then one of the wise men sprinkled a few grains of dust on the bone. It flew up immediately, upsetting Alexander's treasures. They examined the bone more carefully. It was the one that surrounds the eye.

Alexander understood. "Nothing will ever satisfy the human eye," he said, "until it is covered by the dust of the grave." (Louis Binstock, *The Road to Successful Living*, p. 25. Used by permission.)

And so my young friends, if I were you, I would desire and reach for success, but, above all, I would temper my life with a proper spiritual attitude.

I would study the lives of truly great men and partake of their wisdom, the greatest of which is Jesus, the Son of God.

Christmas is for Grownups

Christmas is for grownups; it is a time to:

SEE with the eyes of a child,
HEAR every joyous sound,
SPEAK with words of love,
TASTE the essence of myrrh
TOUCH the hearts of others,
SMELL the pine-scented halls,
GIVE with both hands open,
RECEIVE with eyes aglow,
BUILD on old traditions,
FILL the minutes with laughter,
LIVE each day the golden rule,
HUM sweetly, "Silent Night,"

and

SING lustily,

"Peace on earth, goodwill toward men."

If grownups do all these things, Christmas will be merry for them and happy for every little child they touch. The holiday spirit will extend around the world and truly there will be peace on earth. Such a small, simple recipe! The ingredients can be found on anyone's hearth. The magic of it all is that it takes just one person—you—to stir up peace in your own heart. The world is made up of millions of people. If each one could forget himself, his greed for power and possessions, and think of others it would be heaven on earth—a truly great Christmas.

Down through time the idea that Christmas is for children has grown and grown. It is a time to see young eyes glow, small innocent faces happy, and childish voices ringing with joy, but this is all caused by the grownups around children giving and giving and giving. The spirit of Christmas is sharing, and it is the adults who really live Christmas. It is good, at least once a year, to be given the time, the desire, and the challenge to do and be what is skipped over too often the rest of the year—time to live His teachings.

A child cannot be taught too young to think of others and to be willing to share. One mother and father I know on Christmas morning have each of their children choose one of his toys, preferably one that he dearly loves, and take it to some child in need. At first the children held back, but now that they have felt the joy of giving, or doing something for someone else, there is no hesitation, and it is the high point of Christmas day. There is only one way to teach sharing, and that is by actually sharing.

Christmas isn't just tinsel and ribbons, that is, it isn't unless you have made it so in your home. Christmas is the spirit of giving without a thought of getting. It is happiness because you see joy in your neighbor. It is forgetting self and finding time for others. It is a leisurely schedule because you have simplified your needs and desires. It is discarding the meaningless and stressing true values. It is time spent with each member of your family. It is peace because you have found peace in His teachings.

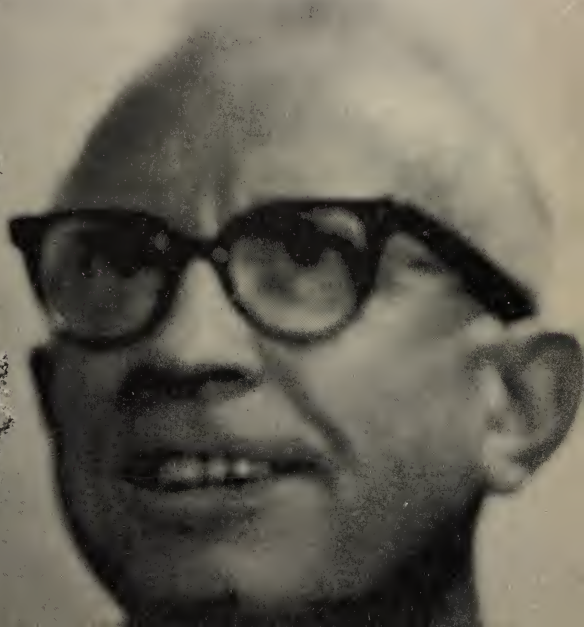
Have at least one grown-up party in your home this holiday season. It is all very well to turn your home over to the children, and perhaps it is good, like one mother I know, who let each of her eight children have one party during the two weeks of Christmas, but you, too, can give cheer and happiness to your friends by holding a party for them this Christmas time. It could be a dinner, or a luncheon, or maybe you will open your heart and give an open house for all your neighbors and friends. Whatever it is, make it the best you can. I don't mean spend more than you can afford for food and decorations. I mean put your heart in it. If you just serve chili, make it the best chili anyone present has ever tasted, served in the cleverest, most attractive way possible. Give thought and time and love to this party.

How long has it been since you called a few friends and said, "Come over tomorrow night for dessert"? It's been too long, so try one of these fabulous desserts this holiday season and ask in a few very special people to enjoy it with you.

This raspberry ice cream has traveled to us from California. It is so easy to put together, and it can be made a day ahead of serving. You'll revel in its rich unsurpassed smoothness and won't even count the calories. The color is just right for the Christmas

FLORENCE B. PINNOCK,
EDITOR

1 package Famous Chocolate Wafers, crumbed
 ¼ cup butter 1 cup milk
 1 cup chopped nuts 1 pound marshmallows
(Continued on following page)



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Christmas Is for Grownups (Continued from preceding page)

1 pint whipping cream, whipped
1 teaspoon vanilla

Mix together the wafer crumbs, butter, and chopped nuts, and spread half of it in a 8 x 12 x 2 pan. Melt marshmallows in top of a double boiler with milk. Chill. Fold in whipped cream and vanilla. Pour over the crumbs in the pan and cover with remaining crumbs. Store in the refrigerator. Do not freeze. May be made the day ahead of serving. Serves 10 to 12.

Many people, when they dream of dessert, find it always comes out pie. Experiment with this Nesselrode chiffon pie this Christmas time. You will not be disappointed in the results.

Santa's Nesselrode Pie

1 envelope unflavored gelatin
¾ cup sugar
Dash of salt
3 eggs, separated
1½ cups milk
1 cup whipping cream, whipped
1 teaspoon vanilla
1 teaspoon almond or rum flavoring
2 tablespoons chopped maraschino cherries
1 9-inch baked pie shell
1 small chocolate almond bar

Mix gelatin, and ¾ cup sugar, and salt thoroughly in top of double boiler. Beat egg yolks until thick and yellow; add milk. Add to the gelatin mixture. Cook over boiling water, stirring constantly until gelatin is dissolved, about 5 minutes. Remove from heat and cool in refrigerator, stirring occasionally, until mixture mounds when dropped from spoon. Beat egg whites until stiff. Beat in remaining ¾ cup sugar. Fold in the whipped cream, flavoring, chilled gelatin mixture, and cherries. Turn into a baked pie shell and top with shaved chocolate bar. Chill in refrigerator until firm.

A simple way to entertain is to dip and sip. Perhaps this goes back to the old custom of dunking doughnuts—I really don't know. But I do

know that everyone enjoys dipping a carrot or celery stick or chips into a savory mixture, then sipping a punch. Here are some favorites.

Ham Spread

Blend 1 ¼-ounce can deviled ham with 1 cup cottage cheese and season with ½ teaspoon dill seed, ½ teaspoon basil, and ½ teaspoon garlic salt. Blend unto smooth. Chill and serve.

Tuna Dip

1 cup cream style cottage cheese
¾ cup thick sour cream
1 7-ounce can drained and flaked tuna
2 tablespoons sweet relish
1 tablespoon lemon juice

Dash of steak sauce
Blend all ingredients in blender until thoroughly mixed. Chill in refrigerator before serving.

Holiday Dip

1 8-ounce package cream cheese
3 large ripe avocados, peeled
2 tablespoons dehydrated onion
1 tablespoon lemon juice
¾ teaspoon sugar
¾ teaspoon white pepper

Combine all ingredients with blender. Chill before serving.

Sunny Dip

1 6-ounce package cream cheese
2 tablespoons mayonnaise
3 hard-cooked eggs, sieved
Salt and pepper to taste
1 teaspoon prepared mustard
¾ teaspoon Worcestershire sauce
2 tablespoons milk, approximately

Soften cream cheese and beat until smooth and fluffy. Stir in other ingredients, adding only enough milk to give good dipping consistency. Chill and serve.

To suit any taste, try rosy consommé, hot cranberry punch, or luscious eggnog.

Rosy Consommé

1 46-ounce can tomato juice
2 cans consommé
1 can water
¾ teaspoon nutmeg



What's so special about Christmas this year?
You are...when you bake them a Christmas
 stollen. What do you put into it? Well...time.
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 What do you get out of it? Well...love. Smiles.
 Even thanks.



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CHRISTMAS STOLLEN

1 package Fleischmann's Active Dry Yeast
 $\frac{3}{4}$ cup warm water (105°-115°F.)
 $\frac{1}{2}$ cup sugar $\frac{1}{2}$ teaspoon salt 3 eggs
 1 egg yolk (set the white aside)
 $\frac{1}{2}$ cup (1 stick) Fleischmann's Margarine
 $3\frac{1}{2}$ cups unsifted Gold Medal Flour or Wondra
 $\frac{1}{2}$ cup chopped Planters Blanched Almonds
 $\frac{1}{4}$ cup chopped citron
 $\frac{1}{4}$ cup chopped candied cherries
 $\frac{1}{4}$ cup raisins 1 tbsp. grated lemon peel
 2 tablespoons Fleischmann's Margarine
 1 tbsp. water confectioners' sugar frosting

Dissolve Fleischmann's Yeast in warm water. Add sugar, salt, eggs, egg yolk, $\frac{1}{2}$ cup softened margarine, half the flour. Beat 10 min. at medium speed on mixer or by hand. Scrape bottom and sides of bowl often.

Blend in rest of flour, almonds, fruits, lemon peel. Cover; let rise in warm draft-free place until doubled, about 1 $\frac{1}{2}$ hours. Stir down batter by beating 25 strokes. Cover tightly; refrigerate overnight.

On well floured board divide dough in half. Press each half into a 10 x 7-inch oval. Spread ovals with 2 tablespoons softened margarine. Fold each in two longways.

Firmly press folded edges only. Place on greased baking sheets. Brush with slightly beaten egg white mixed with 1 tablespoon water. Let rise in warm draft-free place until doubled in bulk, about 1 hour.

Bake in moderate oven (375°F.) for 20 minutes, or until done. When cool frost with confectioners' sugar frosting. If desired, decorate with whole Planters Blanched Raw Almonds, citron and candied cherries. Makes 2 beautiful Christmas Stollens.

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$\frac{1}{4}$ teaspoon each cloves and allspice
1 teaspoon Worcestershire sauce
Salt and pepper to taste

Combine all ingredients and heat
just to boiling. Serve immediately
with a thin slice of lemon floating in
each cup. About 14 servings.

Ruby Punch

1 tablespoon whole cloves
1 tablespoon whole allspice
6 pieces stick cinnamon, broken
 $\frac{1}{2}$ cup brown sugar
4 cups water
Dash of salt
6 cups unsweetened pineapple juice
2 1-pound cans jellied cranberry
sauce
Red food coloring

Tie cloves and allspice in a small
piece of cheesecloth. Combine the
spice bag, cinnamon pieces, brown
sugar, 1 cup of water, and salt, and
bring to boil. Add pineapple juice
and the other 3 cups of water. Crush
cranberry sauce and add. Bring to a
boil again and simmer for a few
minutes. Remove the spices. Add
red coloring to make it attractive.
Add a few bits of butter and serve in
mugs with cinnamon sticks as stir-
rers. Serves 16.

Eggnog

4 tablespoons sugar
 $\frac{1}{4}$ teaspoon each allspice, ginger,
cinnamon, cloves
7 eggs
8 cups cold orange juice
 $\frac{1}{2}$ cup cold lemon juice
1 quart vanilla ice cream
1 quart chilled ginger ale

Beat eggs until thick and golden.
Stir in spices and orange and lemon
juice. Place scoops of ice cream in
punch bowl. Carefully pour in gin-
ger ale. Slowly stir in egg mixture.
Sprinkle with nutmeg. Makes 24
punch cups.

After returning home from caroling
what would taste better than a bowl
of steaming soup? Have this deli-
cious food ready well ahead of time.
Christmas Soup
Hot Crab Puffs
Rocky Road Candy

The choice of soups is endless. Be
creative by sprinkling a cup of

toasted almonds and grated orange rinds on hot condensed cream of asparagus soup, or for the holiday green color serve condensed cream of potato soup garnished with chopped chives. Equally good is cream of celery soup sparkled with cooked spinach and a dash of sweet basil.

Hot Crab Puffs

2 egg whites
1 cup dairy sour cream
1 teaspoon grated onion or chopped chives
1 7-ounce can flaked crabmeat
Dash of Salt

Beat egg whites stiff. Fold in other ingredients. Pile mixture on toast squares. Sprinkle with paprika and grated cheese and broil 3 minutes, until puffy and lightly browned.

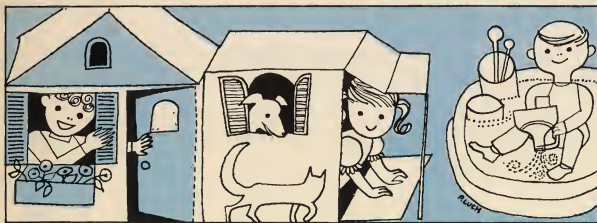
Now as a very special Christmas present let me give you the most heavenly "Rocky Road" candy recipe you have ever tasted. The results of

this recipe are spectacular. Please don't miss making it for you and your friends.

Rocky Road Supreme

2 6-ounce packages chocolate chips
 $\frac{1}{2}$ pound butter
4 cups sugar
 $1\frac{1}{2}$ cups evaporated milk
20 large marshmallows
2 cups nuts
10 to 15 large marshmallows cut into fourths.

Place cut marshmallows on a tray and freeze. In a large bowl cut the butter into the chocolate chips. Set aside. Bring to a boil sugar, evaporated milk, and the 20 whole marshmallows. Boil rapidly for 5 minutes, stirring constantly. Pour over chocolate and butter. Stir until mixture starts to thicken. Add nuts, vanilla and frozen cut marshmallows. Pour into a buttered dish 8 x 12 x 2. Place in refrigerator to set. Cut into large squares to serve and enjoy.



INEXPENSIVE TOYS CHILDREN WILL LOVE

BY LEIGH HAYDEN

It is always time to think about toys for the children—toys that are safe and suitable—toys that are washable, sanitary, bright colored, and simple for the babies—toys that may be homemade and inexpensive. And don't think small children do not appreciate things simply because they have cost next to nothing. What do they know about cost or money? Nothing! All they know when you give them something that keeps them busy and happy for long periods of time is that you love them.

Don't throw away a discarded plastic wading pool because it has a few holes in it. Instead, turn it into a sandbox. Scoop up several

buckets of sand from the beach or the hills some day when you are on a picnic with the youngsters. The new sandbox may be laid on a piece of canvas or oilcloth in the basement or on a sheltered porch if the weather is not good. Put some small boxes, or cans (with smooth edges), a sieve, and a couple of kitchen spoons in the sandbox, and you'll have a wonderful present for the children.

A packing box for a counter might be the beginning of "a store." Shelves might be orange or apple boxes laid on their sides, one upon another. These boxes could be placed against a wall in the basement, utility room, or garage.

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with the wall type can opener which leaves a smooth edge, may be placed upon the shelves. The cans may be opened from the bottom thus making them look more realistic.

Empty cereal boxes, egg, salt, and cottage cheese cartons, soap boxes, and cracker and cookie cartons may be saved—also paper sacks of all sizes.

Small round pieces of cardboard with "1c", "5c", "10c", "25c", "50c" and "\$1.00" printed on them with crayons may represent money. Let the youngsters make the "money." They'll need lots of it for making change.

A toy cash register would add greatly to the "realness" of the store and might be your only cash outlay for this unique toy.

Pasteboard buildings—one building, a street, or a whole town may be made from large boxes or cartons.

To make the roof of a house, cut the box about halfway down at each corner. Then cut two sides opposite each other to a point at the top. The other two sides may be folded until they meet at the top of the points, where they may be fastened together with adhesive tape. Doors, windows, and store fronts, etc., may be drawn on the outside of the buildings. Let your imagination run wild—add window boxes, shrubbery, a picket fence, flower beds, a garage, garden furniture, streets, roads, and anything else you may think of. The more the merrier!

With a little time, thought, and ingenuity you may provide toys for your children that will give them many happy play hours. And that at practically no expense!

CHRISTMAS IS A LISTENING

BY HELEN FAULKNER

*Christmas is a listening,
Christmas is a plan,
Christmas is a memory
In the heart of man.*

*Memories of Christmas ring
Tones that once were dear,
Plans for Christmas carol friends
Down the living year.*

*Listening to Christmas sing
Voices known and new,
Every heart enfolds its own
— Loved ones, listening, too.*

Since Cumorah

(Continued from page 1035)

nity on the Tigris. They were written in Syriac, and now in Bodmer Papyrus No. XI we have the eleventh of these Odes in Greek on paper at least three centuries older than our Syriac texts. The Psalms of Solomon, written between 80 and 40 BC, are, of course, Jewish, while the usual debate has taken place over the Odes (100-150 AD), which Harris believed were written by one who "while not a Jew, was a member of a community of Christians, who were for the most part of Jewish extraction" and probably lived originally at Pella as Judaeo-Christian refugees from the fall of Jerusalem.¹⁷⁰ This, before the Dead Sea Scrolls were known, brought the Odes and Psalms right into their orbit, and the discussions of the Odes of Solomon of fifty years ago with their talk of the Roman invaders, Jewish sectaries, and flight into the desert read just like the scrolls' discussions of the past decade.

Some scholars long insisted that the Odes and the Psalms were a single composition, while others claimed the former Christian and the latter Jewish, and Harnack insisted that they were both Jewish, though with interpolations that were very close to the Johannine writings.¹⁷¹ This is interesting, because one of the first things noted about the Dead Sea Scrolls was how close they were to John. Battifol saw a particularly close tie-in between the Odes and a Coptic work called the Pistis Sophia, the first part of which "tells how Jesus spent twelve years after the resurrection teaching his disciples the mysteries of the heavenly 'places.'"¹⁷² This in turn is equally close to the newly found Psalms of Thomas (a Syriac work not to be confused with the Gospel of Thomas), which contains a very old didactic hymn on the pre-existence

known as The Pearl.¹⁷³ The discovery came with a distinct jolt that one of the Psalms of Solomon, which had been completely brushed aside in preference for the Odes because of their small literary worth, contained an explicit and direct reference to the Qumran community that produced the Scrolls.¹⁷⁴ And so, far to the east in an old Christian community on the Tigris were discovered a collection of Syrian writings which actually belong in the same cover with the Dead Sea Scrolls of the Judean desert and the Nag Hammadi Library of upper Egypt.

The *Sayings of Jesus*. The most sensational aspect of the newly found Coptic papyri is the presence in them of the many statements attributed to Jesus himself and not found in the Bible. Just as the detection of dimly recalled and vaguely familiar themes and phrases in the new Jewish and Christian texts sent students back to search through long-neglected, apocryphal writings, so the present findings of many sayings of Jesus comes as a reminder that many such sayings have been lying around for many years now, almost completely ignored.¹⁷⁵

Now we must recognize the distinct possibility that some if not many of these sayings may be genuine, and in that case of the greatest importance. These have long been known as the *Logia* (Sayings) or *Agrapha* (Unwritten Things) of Jesus. They are found (a) in the New Testament itself, (b) in variant readings of the New Testament, (c) in many of the church writers down to St. Augustine, and (d) today in the sands of Egypt.¹⁷⁶ As an example of the second type, M. R. James gives the following additions to Mark 16:3, found in some early texts: "In the third hour of the day there came darkness throughout all the globe of the earth; and angels came down from the heavens. . . ."¹⁷⁷

Here is an interesting commentary on the great darkness of the Book of Mormon, as well as significant evi-

dence (whether we accept it as scripture or not) that the early Christians were quite aware that the earth is round. It will be recalled that Origen's argument for the roundness of the earth was that the first Christians taught that God had covenant people on the other side of the world—the antichthonians.¹⁷⁸

The *Logia* or Sayings of Jesus as found in the early Fathers have suffered unmerited neglect through the years, the result of the thesis that our present Bible contains all there is to know. ("A Bible! A Bible! we have got a Bible, and there cannot be any more Bible." 2 Nephi 29:3.) It is unmerited because all the words of Jesus in the Bible can be read in *half an hour*, though Jesus' actual sermons often lasted for many hours: What good Christian would be such a fool as to walk out on the Lord while he was speaking? It is also unwarranted because the purported words of Jesus are found in all the church writers of the early period. If such men insist on quoting sayings which they actually believe were uttered by the Master, what greater folly can there be than refusing to give them serious attention? Yet it was not until another great papyrus find in Egypt at the turn of the century that serious attention was given to the *Agrapha*.

The collection was the Oxyrhynchus, found in 1885, 125 miles south of Cairo and eighteen miles west of the Nile, and includes among eighteen published volumes of papyrus the Behnesa Papyrus known as the "Sayings of Our Lord."¹⁷⁹ Ten of these sayings have been treated with particular respect because they are also quoted by Origen, the first and greatest of Christian theologians.¹⁸⁰ And now from the sands of Nag Hammadi, still farther up the Nile, comes another library with more Sayings of Jesus, most, but not all of them, being found in the Gospel of Thomas, among the 114 *Logia* of which are found one-fifth of the Oxyrhynchus sayings.¹⁸¹

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Salt Lake City, Utah

Part Time Salesmen Wanted

In 1896 Alfred Resch regarded thirty-six of the more than two hundred Sayings of Jesus which he had collected as genuine.¹⁸² Today, viewing the recently enlarged collection, scholars are prone to accept at least ten of the Sayings as authentic, and another ten as very probably so.¹⁸³ On what grounds do they judge? On external grounds, answering the question, "Is the saying quoted in an early and reliable source?" and on internal grounds, asking, "Is it broadly consonant in style and content with the mind of Jesus as we know it from the canonical gospels?"¹⁸⁴

It is the second point, of course, which has been the franchise of theologians and scholars from the beginning, since it amounts to asking simply, "Is this what I think Jesus would have said?" The question has become rather a hollow one, however, since the whole message of the new discoveries is that there are many things that no scholar left to himself would have thought possible. We must be prepared for surprises and guard against the natural tendency to make every new text say what we think it should. If external evidence shows that Saying like Logion No. 2 in the Gospel of Thomas attributed to Jesus in the ancient papyri from Oxyrhynchus and Nag Hammadi, also turns up in the writings of Origen, Clement of Alexandria, and the lost Gospel of the Hebrews, the scholar who will put it aside because it does not represent his idea of what Jesus would say is being very bold indeed.¹⁸⁵

(To be continued next month)

FOOTNOTES

- ¹⁸²R. M. Grant, in *The Journal of Religion*, 39 (1960), p. 120.
- ¹⁸³Complete texts and discussions (except for the Didache) are supplied in A. R. M. Dresse, *Patrum Apostolicorum Opera* (Leipzig, 1863). For translations, E. Goodspeed, *The Apostolic Fathers, an American Translation* (New York: Harper, 1950).
- ¹⁸⁴L. W. Barnard, in *Church Quarterly Review*, 1958, p. 229.
- ¹⁸⁵E. Peterson, in *Vigiliae Christianae*, 8 (1954), p. 70.
- ¹⁸⁷J. Perier, in *Patrologia Orientalia*, VIII, 553.
- ¹⁸⁸All these are translated into German in

- E. Hennecke and W. Schneemelcher, *op. cit.*, Vol. I (1959).
- ¹⁸⁹E. Revillout, in *Patrologia Orientalia*, II, 123-7.
- ¹⁹⁰R. M. Grant, *Second Century Christianity* (London: SPCK, 1946), p. 10.
- ¹⁹¹Stegmüller, *op. cit.*, I, No. 76.
- ¹⁹²E. Schwartz, in *Zeitschrift für die Neutestamentliche Wissenschaft*, 31 (1932) pp. 151-199. Standard works on this much-discussed theme are by Rud. Knopf (1899), Hans Waitz (1904 and 1929), C. Schmidt (1905 and 1929), W. Heintze (1913f.), F. Gerke (1931), G. Rehm (1939), O. Cullmann (1954), H. J. Schoeps (1958f.), G. Strecker (1959), W. Ullmann (1960).
- ¹⁹³L. Guerrier and S. Brebaut (eds.) *Le Testament en Galilée de Notre-Seigneur J.-Christ*, in *Patrologia Orientalia*, IX, 143-236.
- ¹⁹⁴E. Rahmani (ed.), *Testamentum Domini nostri Jesu Christi* (Mainz, 1899). The relationships are discussed at length by C. Schmidt, *Gespräche Jesu mit seinen Jüngern nach der Auferstehung*, Vol. VII (1919), of *Texte und Untersuchungen*, pp. 156-9, 162-4, 211-213, 230ff. A more recent study of the same is by H.-J. Schoeps, in *Studia Theologica*, 8 (1955), pp. 41ff. O. Perler, in *Rivista de Archeologia Christiana*, 25 (1949), p. 72, points to the dependency of I Clement on IV Maccabees. A text and discussion of the 127 *Canons of the Apostles* is in the *Patrologia Orientalia*, VIII, 553-710, edited by J. and A. Perier. Quotation is from p. 567.
- ¹⁹⁵C. Schmidt, *op. cit.*, pp. 213f.
- ¹⁹⁶*Ibid.*, p. 245.
- ¹⁹⁷These documents are discussed as they appear in the Dutch periodical *Vigiliae Christianae*, 1946ff.
- ¹⁹⁸W. C. van Unnik, *Newly Discovered Gnostic Writings* (SCM Press, 1960), No. 30 of *Studies in Biblical Theology*, p. 8.
- ¹⁹⁹This was the Apocryphon of James; the quotation is from W. C. van Unnik, in *Vigiliae Christianae*, 10 (1956), p. 156.
- ²⁰⁰Van Unnik, *Newly Discovered Gnostic Writings*, p. 11.
- ²⁰¹*Ibid.*, p. 9.

THE DIFFERENCE

BY MAUREEN CANNON

How do little boys wake up?
Fast, as if it really mattered
Vitality! Small rockets leap
Up from sleep—the peace is shattered!

Little girls wake differently,
Watching, so I think.
Kitten-like with Kitten-sounds,
They curl, uncurl. They're pink
And gentle, sleepy still. The joys
That little boys are quick to savor
Instantly, small girls put off,
Sweetly doing day the favor
Of awakening, Performing
Even then, Small both, good morning!

- ²⁰²A. Guillaumont, H.-Ch. Peuch, G. Quispel, W. Till, and Y. 'abd al Masih, *The Gospel according to Thomas* (New York: Harpers, 1959), p. 3.
- ²⁰³W. Friend, in *Antiquity*, 34 (1960), p. 263.
- ²⁰⁴H.-J. Schoeps, *Urgemeinde, Judentum, Gnosis* (Tübingen: J. C. B. Mohr, 1956), p. 69-86.
- ²⁰⁵O. Cullmann, in *Hibbert Journal*, 60 (1961), p. 121; cf. by the same writer, in *New Testament Studies*, 5 (1959), p. 166.
- ²⁰⁶P. Labib, *Coptic Gnostic Papyri in the Coptic Museum at Old Cairo*, Vol. I (Government Press, Cairo, 1956).
- ²⁰⁷See Introduction of N. Malmaine *Evangelium Veritatis* (1950); and in *Vigiliae Christianae*, 9 (1955), pp. 66-102, analyzing the Apocryphon of John.
- ²⁰⁸Note 162 above. R. M. Wilson, *The Gospel of Philip* (New York: Harper and Row, 1962); M. Malmaine, et al., *Evangelium Veritatis* (Zürich: Rascher, 1956).
- ²⁰⁹M. Testuz (ed.), *Papyrus Bodmer X-XII* (Cologne-Geneve: Bibliotheca Bodmeriana, 1959).
- ²¹⁰J. R. Harris, *The Odes and Psalms of Solomon* (Cambridge University, 1909), pp. 87, 55. The Psalms were known before the Odes and were published by O. V. Gebhardt in *Texte und Untersuchungen*, XIII (1895), Heft 2.
- ²¹¹P. Batiffol, in *Revue Biblique*, N.S. 8 (1911), pp. 22-28, discussing various theories. W. Bauer, in *Kleine Texte*, No. 64 (1933), holds that the Odes are very close to Ignatius of Antioch and come from the end of the first century.
- ²¹²G. Horner, *Pistis Sophia* (London: SPCK, 1924), pp. xv-xvi.
- ²¹³Adam, *Die Psalmen des Thomas und das Evangelium . . .* Beihft 24 (1959) of *Zeitschrift für die Neutestamentliche Wissenschaft*.
- ²¹⁴This was Psalm 17 (or Ode 60 [59]).
- ²¹⁵H. Köster, in *Zeitschrift für die Neutestamentliche Wissenschaft*, 48 (1957), p. 221. Collections of Aphrodisia may be found in *Patrologia Orientalia*, IV, 151-182; XIII, 335-431; XIX, 531-624; J. H. Ropes, in *Texte und Untersuchungen*, No. XIV (1896), Heft 2 (154 Sayings of Jesus); also in *Kleine Texte*, No. 11; A. Resch, *Aphrodisia, in Texte und Untersuchungen*, N.F. 15 (1906), Heft 3/4 (426 pages). Twelve medieval "Letters from Heaven" are supposed to contain words of Jesus, F. Stegmüller, *Repertorium*, I, No. 148.
- ²¹⁶Expository Times, 69 (1958), p. 97; Köster, *op. cit.*, p. 223.
- ²¹⁷M. R. James, *Apocryphal New Testament* (1925 ed.), p. 33.
- ²¹⁸Origen, *Peri Archon*, II, iii, 6, in *Patrologia Graeca* 11:194.
- ²¹⁹Grenfell and A. S. Hunt, *Sayings of Our Lord* (London, 1897). See the discussion by P. Batiffol, in *Revue Biblique*, N.S. 6 (1909), pp. 501-515.
- ²²⁰L. E. Wright, in *Journal of Biblical Literature*, 65 (1946), p. 175ff.
- ²²¹R. Roques, in *Revue de l'Histoire des Religions*, 157 (1960), p. 195, and G. Caritte, in *Museon*, 73 (1960), pp. 151-172.
- ²²²H. Köster, *op. cit.*, p. 221.
- ²²³Loc. cit. in *Expository Times*, 69 (1958), pp. 97-99, J. H. Ropes, J. Jeremias, and W. Kümmel all disagree, but not widely.
- ²²⁴Expository Times, 69 (1958), p. 97.
- ²²⁵R. Roques, *op. cit.*, p. 197.

Christmas is a feeling, not just a calendar date.

It's a glance between friends; a phrase in a carol; a tree ornament you made in kindergarten; a gift you get that you've wanted to get; a gift you give that you want to give; a sameness in the way people feel.

Christmas has many moods. The memorable ones trace a pattern on your heart that repeats with the season.

In this issue, some memorable moods of Christmas.

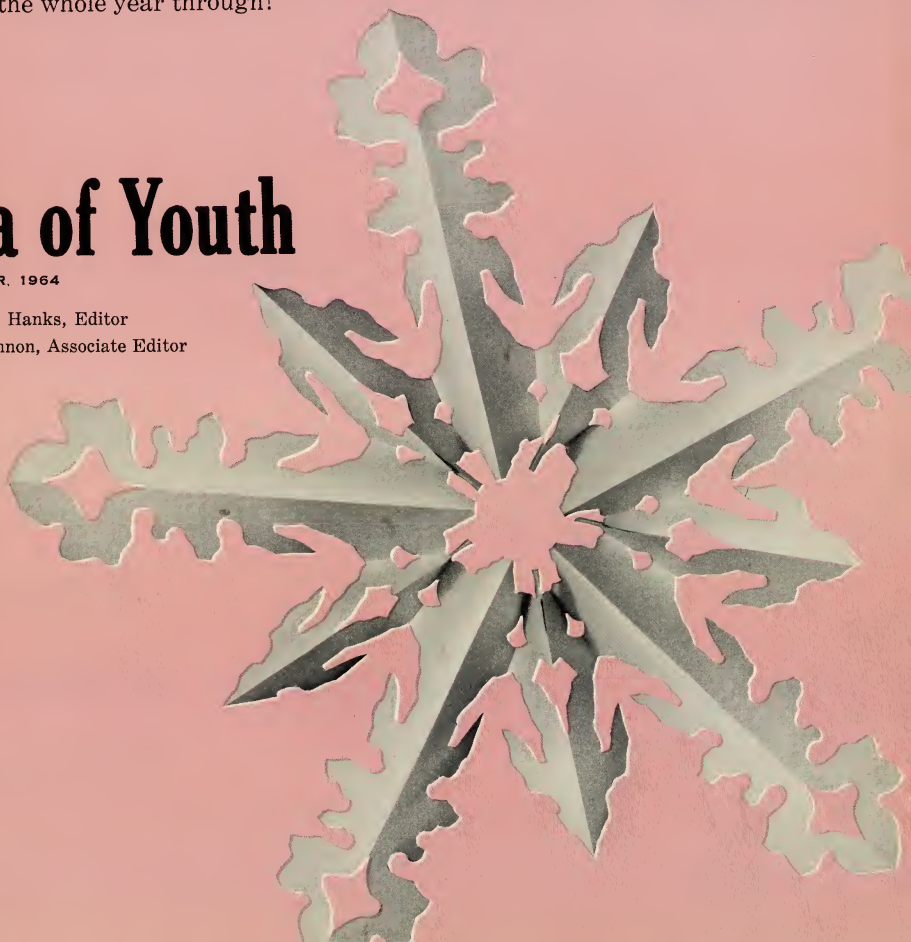
For you, may they help put new meaning into the old occasion and recall old meanings in this new time. May they make your Christmas the merrier—so merry it lasts the whole year through!

Era of Youth

DECEMBER, 1964

Marion D. Hanks, Editor

Elaine Cannon, Associate Editor





Since the beginning, Christmas has been a family affair. For a happy family holiday at your house, your presence (and not just your presents) is required. Be ALL there—a participating member—a giver and not just a taker or even a mere looker.

Serve up a round of gladness at every possible chance. Direct others in a project of decorating bushel baskets to tote gifts, of creating colorful catchalls from huge grocery sacks to hold discarded wrappings (the whole thing makes a ceremony out of the rubbish fire, later), or of tucking tiny trinkets in colored construction paper folders to delight little visitors.

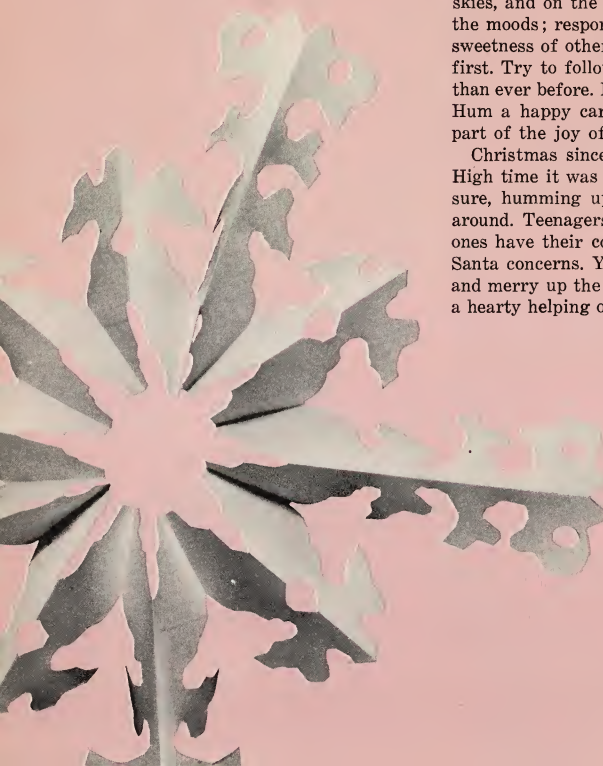
Rise to the occasion by starting a new tradition at your house: Maybe breakfast packed in oilcloth or net Santa socks featuring your own sweet roll wreaths and sliced oranges dipped in powdered sugar. Maybe midnight supper on Christmas Eve with shrimp soup and homemade cheese sticks. Maybe waking up each family member with a progressive carol call (upon awaking, each one joins the parade). Maybe an extra-special, extra-white birthday cake in honor of the Christ child with wassail and warm wishes last thing Christmas night.

Light up your eyes to match lights upon your tree, round your wreath, on your mantle, on your hearth, in the frosty skies, and on the shadowed snows. React to the scenes and the moods; respond to the kindnesses and excitements and sweetness of others—old and young. Try to think of others first. Try to follow the teachings of Christ this day better than ever before. Light up your eyes and turn on that smile. Hum a happy carol, and even the tidying tasks will seem part of the joy of the season.

Christmas since the beginning has been a family affair. High time it was at your house, with you stirring up pleasure, humming up joy, talking up a time with everybody around. Teenagers are better at this than anybody. Little ones have their concerns about Santa. Big ones have their Santa concerns. You in-between ones can create the moods and merry up the making of every gathering by serving up a hearty helping of Christmas.

ELAINE CANNON

A hearty helping of Christmas



Christmas is for sharing

I knew that Homer had wanted canyon boots for as long as I could remember. He was eleven and I ten, and we had spent many nights under the blue quilts at the cabin talking about how great it would be to have some real boots—boots that would climb through thorny bushes, that would ward off rattlesnakes, that would nudge the ribs of the pony; we had planned the kind of leather they should be and what kind of decoration they should have.

But we both knew it was just talk. The depression had been hard on Father's business, and even shoes for school were usually half-soled hand-me-downs.

Christmas that year had promised as always to be exciting, though mainly because of the handmade things we'd worked on in school for our parents. We never had money to spend on each other, but we had caught early in our lives a sort of contagion from our mother. She loved to give, and her anticipation of the joy that a just-right gift would bring to someone infected our whole household. We were swept up in breathless waiting to see how others would like what we had to give. Secrecy ruled—open, exaggerated secrecy, as we made and hid our gifts. The only one whose hiding place we never discovered was my Grandmother's. Her gifts seemed to materialize by magic on Christmas morning and were always more expensive than they should have been.

That Christmas I was glowing because Mother had been so happy with the parchment lamp shade I'd made in the fourth grade, and Father had raved over the clay jewelry case I had molded and baked for him. Gill and Emma Lou had been pleased with the figures I'd whittled out of clothespins, and Homer had liked the Scout pin I'd bargained for with my flint. Then Grandma started to pass out her presents.

Mine was heavy and square. I'd been in the hospital that year and then on crutches, and I'd wondered how it would be to have an Erector set to build with. Grandma had a knack at reading boys' minds, and I was sure that's what it was. But it wasn't. It was a pair of boots, brown tangy-smelling leather boots.

I looked quickly to Homer's package. His was a sweater. He'd needed one all fall. I wanted to cover my box before he saw what it was. I didn't want the boots; they should have been his. He came toward me, asking to see, and I started to say, "I'm sorry, bruv."

But he was grinning. And he shouted, "Hey, everybody—look what Richard's got." He swooped the boots out of the box, fondled them like treasure, and then sat on the floor at my feet to take off my half-soled shoes and put on the brand new boots.

I don't remember how the boots felt, nor even how they looked. But Christmas rang in my soul because my brother was glad for me.



RICHARD WARNER
AS TOLD TO EMMA LOU WARNER THAYNE

CHRISTMAS MEMORABILIA

Christmas in my growing-up days meant something special sewn by Mother. It was as sure as Christmas itself.

My earliest recollection was a soft, white-hooded doll-wrap beautifully edged in pink satin with the tiniest hand stitches imaginable. (Dolls in those days didn't come several to a Christmas. Rather there was a new doll one Christmas and clothes for it the next—and maybe even the next.)

When I was six, I felt the anticipation of Christmas early as Mother blindfolded me and put gloves over my hands to try on a Christmas dress. When I finally saw it Christmas morning, it was blue velveteen with an exquisitely shaped lace collar—as beautiful as the morning itself.

Another Christmas brought pajamas, neatly tailored for a young woman of 14, with several rows of braid fagoted around the neck and sleeves. (Only mothers who sew know the hours of work that means!)

But it was during my college days that she made the most exciting gift of all—a splendid long velveteen evening cape (American beauty rose was the color) with a hood attached. There were even mittens to match! It had been weeks in the making, with my brothers standing guard to warn whenever I approached the house. There was never a scrap or thread of material left around to give hint of the enchanting surprise.

How could a mother do so much for her daughter! Mother knew exactly what I would like best—what color, what style. Her good taste always brought pleasure. Her fine workmanship always brought pride. Now I realize that Mother's precious hand-sewn gifts through those years were gifts in the truest sense, for as Emerson wrote, they were a portion of herself!

WINNIFRED C. JARDINE

The dawn of Christmas was still very faint when my sisters and I gathered eagerly in the upstairs hall. By family tradition, we four formed a procession there, youngest first, before going down to see our gifts.

Looking down the long stairway to the landing below, we discovered a miraculous transformation—the window ledge framed there had somehow overnight become the Nativity scene.

There we could see the brilliant star high in a deep blue sky. Beneath it Mary held the Holy Babe in her arms, while Joseph, staff in hand, stood tall and strong by her side. Before them were three kings, one kneeling in adoration. To one side of this tiny stage was gathered a group of humble shepherds; across from them a cow and a mule watched in wonderment near their manger of hay.

As we children moved down the stairs closer to the holy scene, there was none of the running, jostling, and shouting of other years. We were as though entranced by the tiny figures before us—fascinated by every detail.

I must confess that once we reached the landing and turned the corner of the stairway, our thoughts were immediately drawn to the exciting gifts waiting for us near the tree. But the sweet, reverent spirit which the crèche had given us for our first influence that day stayed with us in some measure throughout. And at the end of that exciting Christmas day, as we passed the manger scene on our way up to bed, we again felt its reverent, calming spirit flowing over us.

From that day on, the manger scene became an important part of our Christmas tradition. Throughout all our years at home it helped us begin and close each Christmas day with the remembrance of the wondrous birth of our Savior.

In my mid-teens I discovered a wonderful secret

about our crèche. Not until then did I have the privilege myself of setting the tiny scene up in the window. And it was only then that I learned that the scene was not professionally done. Instead it had been exquisitely created from odds and ends by a frugal, ingenious mother.

The magnificent star had been cut from a simple shirt cardboard and glittered by hand; the sky from which it shone was merely an old curtain dyed midnight blue. A bit of excelsior packing served as hay in the cardboard manger. Joseph was a tiny porcelain doll, glued to a spool for needed height and adorned with a tiny false beard; his flowing robe was a scrap of rich cloth, and his wooden staff actually a sucker stick wrapped tightly with brown crepe paper. The adoring wise man was, in fact, a squat, white-bearded Santa Claus of celluloid—skillfully turbaned and draped in velvet to give him the appearance of a kneeling monarch.

Now do you suppose this discovery disappointed me in any way? Would I have had it some other way? On the contrary, the realization of how this manger scene had come into being made it more meaningful and precious. My eyes brimmed with tears of gratitude as I gained yet greater appreciation for my loving, sensitive Mother—one who could from the simplest objects create a thing of beauty and spiritual influence for her loved ones.

The secret of the crèche is still with me—perhaps the most enduring of my childhood Christmas memories. The parties, decorations, and even most of the gifts are largely forgotten. But the memory of Mother's beautiful manger scene continues to remind me of the great lesson it taught me years ago—that Christmas becomes truly meaningful only through the things we do for those we love and those we worship.

J. FIELDING NELSON

The Secret of the Crèche





One Christmas



It was a Christmas many years ago, when Salt Lake City was still a town of unpaved streets and picket-fenced yards with barns and chicken coops behind small houses. It was a bright, clear morning, ringing with the sounds of church bells and sleigh bells and laughing children.

My brother Lawrence and I were in the yard. We had hold of each other's hands and were jumping up and down in the snow yelling, "Christmas! Christmas! Christmas!" We were so filled with joy that even yelling and jumping could not relieve the excitement, and when a sleigh passed along the street, its bells a-jingle, we dropped to the snow and rolled over and over, laughing, shouting, "Christmas! Christmas!"

Why were we so happy? Of course we had everything the heart could desire. We'd found our long black stockings filled with nuts and candy, an

orange, and an apple. Santa had left me a "big" doll that could open and shut its eyes. Lawrence had received a bright red drum. But I think it was more than that. Somehow, the stories we had been told, the carols we had sung, the preparations in which we all took part—making paper ornaments, seeding raisins, cracking nuts—all these things had combined to make us realize that Christmas is a time of joy. And the message came through bright and clear, not drowned out by crowds and noise.

I sometimes remember that Christmas and wonder at the innocence and simple heartedness that could be so happy with so little. And I smile, remembering two children rolling in the snow, laughing, shouting with joy, "Christmas! Christmas! Christmas!"

OLIVE W. BURT





Gift from a loving child

Many years ago I knew a sensitive little child of four who painstakingly wrote a few words she knew on a scrap of paper. Then she gathered all her worldly wealth into this paper and raced for her grandmother's house. She pressed her gift into her grandmother's hand and hurried home again, for it was Christmas morning.

A dozen years later, shortly after the grandmother's death, the adult members of the family surrounded their mother's trunk to examine her keepsakes. She had saved surprisingly few mementos from such a long life. Nothing of material value. But, buried in the bottom of the chest was a soiled little wad of paper with the words "I love you" printed in a childish scrawl. Nestled in the folds of the paper were three copper pennies.

MARY M. ELLSWORTH



The Sparkly Christmas



A Christmas season many years ago stands out in my memory because it was so special. I remember it as the "sparkly" Christmas. The things that made that year so special weren't big, important things. The sparkle of ornaments reflected in the wide, dark eyes of our baby sister helping to decorate the tree that year for the first time and the fact that no one had scolded anyone for bunching icicles on the tree instead of putting them on one by one in shimmering loveliness—these helped make it special. Nine of us had decorated together, and not one of us had been made unhappy by another's critical words.

And when we had a home evening between Christmas and New Year's, even that was special. The fire was bright and noisy as fragrant pine needles popped out of the fire basket onto the brick hearth. Someone suggested we have a fish pond game for our home evening. We did this sometimes, and the person who went fishing would stand on the library window seat and dangle our long Alpine stick with the goat horn on the end of it over the colonnade. These represented the fishing pole and the pond. This night Mother twined silver tinsel around the Alpine stick so it looked very festive. Instead of fishing for a surprise on that occasion, each of us gave a Christmas thank you thought. And they were the loveliest thoughts I have ever heard. As I thought about the things I was thankful for, I decided I was most thankful for Christmases in a home made warm and happy by love. But instead of telling my thought that way, I began by saying I was thankful that we weren't rich and nobody wanted to kidnap us. I had planned to go on and explain about our loving home and family, but everyone laughed, and I failed to say more.

Later, I was sorry I hadn't explained, for that was the last Christmas we had our mother with us. But we knew no sorrow then, and we still have the happy vivid memory of the loveliest Christmas season of them all.

HELEN BRANDLEY WISCOMB



Still another gift



It all seemed so incongruous, floral arrangements on the mantle in soft, muted colors, a somber contrast to the baubled fir in the corner.

Although our bruised hearts were far from the tinsel gaiety of the crowds, we determined to bring what little we could into our home this season.

The mood of this Christmas? It was sadness, for the loss of a loved one; gratitude, for the gospel teachings of faith and the hereafter; rejoicing, with the promise of reunion in a new and better life; and humility, as family and a close circle of friends offered comfort and security.

How startling the perception was that Mother in all her years as provider of Christmas joys and toys had never given so much, had never been so appreciated, so loved as this year.

What a blessed Christmas it was as thoughts and feelings such as these flooded into the lives of her dear ones. The Babe in Bethlehem was *real*. His birth and Mother's death were clearly woven together in the great scheme of things. This knowledge lives with us still.

EVELYN MARSHALL

You would say that the group was one of typical Mormon married couples who had met together for years. It was our turn to be hosts, and this year we wanted to bring a little more Christmas spirit into the party, so we told all the couples that we wanted each person to bring a gift.

The gift was not to be an ordinary run-of-the-mill Christmas gift. Each person was to select one of his personal possessions. It had to be something that he wanted to keep. He could choose the one to whom he wanted to give it as long as that individual had not received one already. Each was to tell why this gift was so valuable to him.

After dinner, the fun began.

Monroe brought a large rasp. It looked at first like a white elephant. It turned out to be his most cherished tool and served him better than any other he had in remodeling their house.

Margaret brought a little Irish Bellek china bowl that she had treasured for years.

One of the men had long admired a pair of cuff links that another wore, so he took his own off

this night and gave them.

Shirley brought a small antique dish from the Joseph Smith farm.

Weldon had understood the instructions to mean that he was to bring one of his *most* treasured items, and he and his wife had had a long discussion about whether they ought to do it. After all there is some limit to the closeness of the group. After long deliberation, they brought with them the original copy of his doctoral thesis. Of course, we would not let him part with that.

On it went until all had given. It was an interesting experience. Few gifts were given without a tear on the part of the giver and even fewer received without a tear.

It was a most unusual evening—one that no one has forgotten with the years. Some gave more than others. But, in memory, those who gave the most have treasured the experience more. And those who received from those who gave the most will never forget.

DOUGLAS COY MILES

From those who gave





There's always the need

AWAY IN A MANGER, no crib for his bed . . .
"Silent night, holy night . . ."

Favorite carols were being sung by children ranging in age from three to sixteen, who were eagerly awaiting Christmas day on the morrow.

"And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger. . . ."



A young teen was speaking the Nativity scene with deep feeling.

Violin strains were now coming from the bow of a 16-year-old boy, bringing a message of joy to the hearts of the listeners.

Young girls evoked a twinkle to many an eye with light Santa Claus verse.

I looked around the large reception room of the nursing home. Thirty elderly men and women were there, some unable to sit upright, others wiping away tears which freely spilt from deep-set eyes, still others in wheelchairs, a man with an amputated leg, another with a palsied condition. Yet all these people could feel deeply, could respond readily to love, could remember youthful days. Their faces now bespoke appreciation, gratitude.

It was a Saturday afternoon four years ago. Through the window an occasional snowflake was floating down. It wasn't a white yuletide. There was an undertone of sadness to the holiday season which seemed to make it more spiritual.

Early in October my father had died, and Mother had passed away eight years before. So there was an aching, lonely feeling.

Dad was a man who loved family and people in general. He was sensitive to hurt and pain and trials which beset the old folk. He would wish joy and well-being to all.

That was why we were at the nursing home. All the grandchildren in town and some cousins of another side of the family desired to do something particularly worthwhile. The teenagers wanted to bring joy to others. They thought of Grandfather in making their decision to do for others.


"Jingle bells, jingle bells, jingle all the way. . . ."

The bright music brought me back to the present. I looked around. The people were glad. My heart rejoiced as I looked closely at the group of cousins. There was a glow on their faces that couldn't be found by just opening presents. They were experiencing the rewards of service which proved the scripture, "Cast thy bread upon the waters: for thou shalt find it after many days." (Eccles. 11:1.)

The people were thanking them, were patting their hands. The little palsied man was beaming, "God bless you, children, for sharing your time with us. It has given us the Christmas spirit."

The young people smiled as they passed around homemade cookies. Their hearts were overflowing, for they sensed the meaning of "Peace on earth, good will toward men." This was a moment—a memorable moment—that would enrich Christmas for them and for us their parents.

VIRGINIA W. ANDERSON



to Daddy with love

It's the Christmas season, and again I'm puzzling over gifts. I've tried to recall the gifts given last year, and I find I can't entirely remember. In further contemplation I realize there are few presents I remember as vividly as the gift I gave and the gift I received in return when I was seven.

I had carefully selected gifts for all the family with my little cash. I had left only a nickel for Dad's gift. With the confidence of the very young, though, I reasoned that I could find something suitable if I just looked carefully.

During the few remaining days until Christmas, my search for an appropriate gift yielded only frustration. The afternoon before Christmas came, and the gifts under the tree were sharp reminders that I had not finished my Christmas preparations.

I was drawn to the kitchen by the lovely aroma of roasting pine nuts. Dad especially liked them but disliked the tedious chore of shelling them. In that moment I knew what I would give my father. I asked Mother for a tall tumbler and began my task in a quiet corner. It was slow work for my small hands, and I worked by the light of the kerosene lamp long after my brothers had gone to bed. When I had finally filled the glass to the brim with the delicate nuts, Mother helped me wrap it. It was a sleepy but happy hand that wrote, "To Daddy with Love, Janice."

This was my first Christmas-giving experience, and it seemed an especially lovely morning. The boys liked their presents and Mother was very pleased with the vase. But as Dad reached to open his gift, I caught my breath. Suddenly I was frightened that he might be disappointed or hurt because I hadn't found him a nicer present from the store.

The wrapping fell away, and my humble present was exposed. No beautiful gift of costly design was ever more nobly or enthusiastically received. My dad, bless his heart, made that gift the most remembered one I've ever given! His love and glowing praise gave me, in return, one of the choicest gifts in life—the gift of sincere appreciation.

JANICE T. HARRIS

She stood there, her lovely young face and eyes aglow as she mentally pictured a multitude of rich and joyous Christmas experiences. She had been challenged to select the one most memorable in her eleven short years.

She might have thought of traditional family Christmas candlelight dinners, decorating the tree and house, the long-awaited dolls, practical clothes, appreciated books, family caroling, the bicycle she almost gave up hoping for, and on and on.

Then it came! "Daddy, the one I remember more than any other and enjoyed the most is the time we took the box of Christmas gifts to that other family. . . ." In minute detail she recounted the family planning of a simple, though not original, idea to assist a family in which accident had handicapped the father and the family economy—details like wrapping each family member's gift, selecting the fruit and sweets, leaving the box on the porch, ringing the bell, running through the snow and seeking protection in the shadows just long enough to see the children find the box. She

even remembered how difficult it was for Susan and her to keep Stephen and Linda quiet so the family would never solve the mystery of where the box had come from. Of all her experiences, she remembered this the most vividly.

Simple? Yes. Yet, to me this was amazing and enlightening. Old sayings and scripture that I'd heard since Primary days took on new dimensions:

"... It is more blessed to give than to receive." (Acts 20:35.)

"... when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

"... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Yes, the project was simple and not original, but somehow the approaching Christmas season seemed to have a new warmth, charm, and meaning for me. God bless you, Amy!

JOE J. CHRISTENSEN

God Bless You, Amy



Christmas is for Family

In sixteen years traditions are formed. The Christmas season holds many of them. I thought I was grown up—maybe I was. At least, I did come to the right conclusion—when not yet seventeen.

The yule season was upon us. Snow that particular year, bright lights, and gaiety were everywhere. Some of the gang planned a party in conflict with our annual family Christmas gathering. Oh, how I wanted to be with my friends! For several days I fretted. Yes, I had always been with the family, but now I was grown up and so made up my mind that this year I would be with the crew from school instead of my family.

The hour for both parties grew nearer, and I felt uncomfortable. I wanted to go both directions. But wait a minute, I thought. Christmas is sacred and spiritual and fun. I enjoyed my friends, but I loved my family. After several hurried phone calls my mind was finally at peace.

No matter how young I was or how old I would become I had decided: CHRISTMAS IS FOR FAMILY.

HUGH W. PINNOCK



Some young people were talking about the important "C's" of Christmas the other night. They came up with quite a list and tried to make them rhyme. No doubt you can think of some more. Here are some of theirs:

Children, candles, candy canes,
Cheer, (new) clothes, country lanes,
Carols, coasting, cranberries,
(Santa) Claus and chim-en-eyes (!)
Cards and cotton, colored lights,
Chocolate, church, and crispy nights.

It was fun thinking about the "C's" of Christmas (and slightly perverting the spelling of "chimney" to improve the rhythm), but real joy came when the conversation became more serious, and we talked with appreciation of the *most important* "C's" of Christmas—Christ and his loving care and concern.

The Savior cared very much about the five thousand who had to be fed and about the helpless man at the pool of Bethesda. He was concerned for the rich young ruler, for the woman who touched his robe, and for the children who wanted to be near him. Mary Magdalene won his compassionate forgiveness, and Zacchaeus felt the warmth of his gracious heart and friendship.

So closely and lovingly was Christ identified with his fellow men that when one of them suffered he suffered also; when one was helped or blessed, the good deed lifted him as well. When he talked of the end of the world, he said that certain ones would be on the right hand of the King, honored because they had served him and loved him and cared for his needs. Perplexed, not understanding, these "blessed" ones would gently protest his commendation, not remembering even having ministered to him.

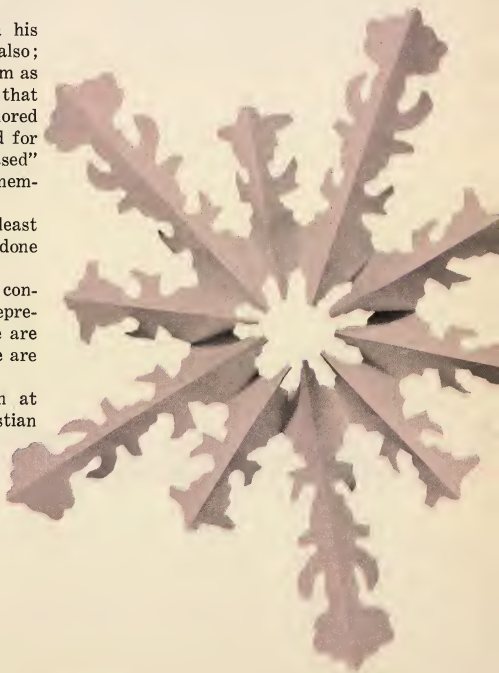
"... Inasmuch as ye have done it unto one of the least of these my brethren," the King would say, "ye have done it unto me." (Matt. 25:40.)

Really caring about others, then, being unselfishly concerned with their well-being—these are the "C's" that represent the true spirit of Christ and of Christmas. These are Christ-like qualities. They are characteristics which we are here on earth to develop.

What better time and circumstance is there than at Christmas to show that we are learning genuine Christian concern, that we truly care about others?

MARION D. HANKS

How do you "C" Christmas?



The Last Word

A four-year-old was spending a weekend with her grandmother and insisted on helping her with almost every task, even to peeling onions at the kitchen sink. When tears started streaming down both their cheeks, the little one looked up and said, "We're both sorry, aren't we, Grandma?"

Some people have good aim
but never pull the trigger.



In the end the things that count
are the things we cannot count.

Child to father reading bedtime story: "When her pumpkin turned in to a golden coach, did she report that as earned income or capital gain?"

Husband (who's forgotten) to wife: "How do you expect me to remember your birthday when you never look any older?"

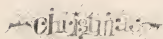
Such a winter eve. Now for a mel-
low fire, some old poet's page, or
else serene philosophy.—Thoreau



Silently, like thoughts that
come and go, the snowflakes fall,
each one a gem.—W. H. Gibson

If you haven't time to do it right,
when will you have time to do it over?

If a man empties his purse into his
head, no one can take it from him.



I will honor Christmas in my
heart and try to keep it all
the year.—Charles Dickens

The Mormon missionary believes sincerely, indeed, he knows, that his message is the priceless gift of undoubted truth, God made and revealed, which has the power, if used, to enrich mankind beyond measure in daily happiness on earth and in the life hereafter. Such certain knowledge gives him courage and makes his labors joyful. He meets the issues of the day with a song in his heart.—John A. Widtsoe

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